



Lawyer and anchorwoman debate the 'right to show'

Bert Witvoet

ST. CATHARINES, Ont. — Two prominent Canadians, Pamela Wallin and Edward Greenspan, came to Brock University to grapple with the topic "Freedom of expression versus fair trial." They held opposing views.

It was no accident that they debated this issue in a city where Paul Bernardo and Karla Homolka were charged with the murders of Kristen French and Leslie Mahaffy. Homolka's trial resulted in a news ban and Bernardo's has been moved to Toronto. In both cases, the right of an accused to a fair trial prevailed.

Wallin described the conflict as one between two equal rights: the right of an accused to a fair trial and the right of a citizen to bear witness. The conflict is really "about the right to know and the need not to tell," said Wallin, CBC co-



Edward Greenspan and Pamela Wallin debate 'freedom of expression versus fair trial.'

host of "Prime Time News." She argued that the right of citizens to bear witness in a public courtroom, which underlies the freedom of the press, is an ultimate right.

Greenspan, a criminal lawyer and television host, said that

freedom of the press was an important principle but it had to yield when a fair trial was at risk.

Courts are patronizing

"Spectators are as important as judges and lawyers in the ex-

ecution of justice," said Wallin, who considers herself and other news reporters surrogate spectators for those who cannot walk into a courtroom. Going to bat for having television cameras in the courtroom, which so far has not been al-

lowed in Canada, Wallin said that the camera is an important tool for bearing witness. She called news bans "patronizing."

Two assumptions are made when a news ban is imposed, she said. One is that jurors and the public are dumb; and the second, that the electronic media can be discriminated against.

"Television coverage [in the courtroom] may more accurately portray the exercise of the right...of citizens to bear witness," said Wallin. She argued that privacy can be protected with appropriate safeguards and cameras can be unobtrusive in the courtroom.

The media's sins are more often sins of omission rather than commission, she added.

Avoid two extremes

Greenspan called the introduction of cameras into the

See INTRODUCTION p. 2.

Refugees face difficulties in coming to Canada, says human rights activist

Alan Doerkson

TORONTO — The Canadian government's slow bureaucracy and steep immigration fees are making it difficult for refugees to come to Canada, says human rights activist Mary Jo Leddy.

Leddy, who is director of Toronto's Romero House for Refugees, says the single biggest problem is that refugees from dangerous countries can't get visas to come to Canada, says Leddy. Instead, some refugees use false documents and money to get in.

The costs for refugees to come to and settle in Canada are "just crippling," says Leddy. She refers to the federal government's recent increase in immigration fees to almost \$1,000 as a "head tax." Besides this fee, there are other expen-



COURTESY OF THE STANDARD, ST. CATHARINES, ONT.

plans to start a loan program for refugees, Leddy says it will cost more than the immigration fee will raise.

Borderline bureaucracy

Another problem faced by refugees in Canada is that "the bureaucracy is so dreadful," says Leddy. It can take up to two years for a refugee to get a permit, she says. Many refugees are well educated and skilled workers, but demands for Canadian qualifications and experience add to the burden of finding work and getting off welfare.

Despite the negative attitude some Canadians have toward refugees, Leddy says Canadians are sympathetic if they hear the refugees' stories. Antagonism toward refugees is caused by a

poor economy and constitutional uncertainty, she says, but this anger is directed toward the wrong group.

"Is it even conceivable that this little group is responsible for our problems?" she asked. "It's a quarter of the number of people at a Blue Jays game." The (St. Catharines) Standard states that about 20,000 refugee claimants entered Canada last year.

"It is my perception the voice of refugees in this country has almost been silenced," says

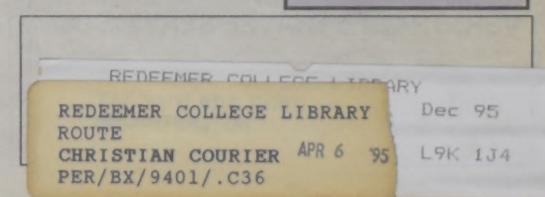
Leddy, who asks that Canadians demand that their government open the doors further to refugees.

See BUREAUCRACY p. 2.

In this Issue

I was a lamb too, says Christ...p. 10

An 'ordinary' CRC kid talks of her faith journey...p. 11



News

Introduction of cameras to courtroom is voyeurism, says Greenspan

...continued from page 1

courtroom a form of voyeurism. He lauded the noble purpose of trials, saying that "a great trial is often the device by which the

"The media in this country has not been responsible enough to the sensitivities of the jury trial process."

conscience and the philosophy of a society are enunciated." At the same time, "a thing observed is a thing disturbed,"

he added.

Greenspan saw two dangers to a fair trial. He placed on one extreme the secret trials of a dictatorship and on the other, publicity-soaked trials by media, where no one can be sure that a verdict reached was because of evidence or as a consequence of the hue and cry raised by the press.

Contamination of jurors

It's the jury trial system that is really the cause of the problem, said Greenspan. It's a serious problem when unexamined and unchallenged evidence comes to the attention of jurors. "Thus the public in-

terest can contaminate certain procedures of the court, specifically the objectivity of the jurors."

Greenspan felt that "the media in this country has not been responsible enough to the sensitivities of the jury trial process. The press' criteria for publication are what is interesting and will satisfy people's curiosity."

He called for a free press and a fair trial, two of the most cherished ideals in our civilization, saying that it would be hard to choose between them. "A free press is one of society's principal guarantors of a fair trial, while a fair trial provides

a major assurance that the press is free."

Yet when it is absolutely necessary to choose between these two, "fair trial is clearly the more important value," said Greenspan.

No loss of dignity

Pamela Wallin responded by saying that this is the age of instant communication and that cameras in the courtroom are part of that inescapable new technology. She scoffed at the idea that the dignity of the courts would be damaged by the intrusion of cameras, noting that funerals and church services are being televised without a

loss of dignity.

Greenspan countered that by saying that what has happened to the O.J. Simpson trial has been disastrous to the legal process. Besides, he argued, the camera in the courtroom debate is not about "the public's right to know, but the CBC's right to show." He predicted that if television coverage of courtroom procedures is allowed, television broadcasters will not attend every court case. "You will pick the top 10 court cases that will bring the biggest share of the audience," he said in a goodnatured exchange.

Bureaucracy and high immigration fees hurt refugees

...continued from page 1

Leni Holierhoek, co-ordinator of Brock University's Justice and Peace program, arranged for Leddy to give Brock's annual Romero lecture. The lecture marks the anniversary of the death of Archbishop

Romero, a Salvadoran priest and social reformer who was assassinated March 24, 1980. Holierhoek described Leddy's lecture as "very gripping."

Romero House, where Leddy works, is a refugee resettlement home which was started about

four years ago and is staffed by volunteers. It takes its name from the Archbishop.

"More and more, the borders are really closing," says Holierhoek. "There are some severe problems with the hearings."

Holierhoek criticizes the increase in immigration fees as "mean-spirited.... It's going to keep people out."

When asked about Canadians' attitudes toward refugees, Holierhoek says, "I don't find that the average Canadian is a

bigot." One problem is that Canada's media has presented "a whole lot of horror stories" about refugees. "I think there's a bias that's being created," she says.

Takes too long

Sister Lori High is house manager of Chez Marie, a refugee transition house in St. Catharines. (She also attended Leddy's recent Romero lecture.)

High describes Chez Marie as "a place for aid and temporary

shelter for refugees." The shelter, which was started in August 1994, belongs to the Roman Catholic diocese of St. Catharines and has an ecumenical board.

One of the main problems faced by refugees to Canada is "the length of time to process a person," High says. Sometimes, after refugees have been living for two or three years in Canada and have established themselves here, they are told that they are not able to stay in the country.

High, too, mentions the bureaucracy. "[It] is difficult to access," she says. To deal with the government, refugees need to know "how to jump through the hoops."

Canada has lots to offer

High describes Canada's increased immigration fees as "an insurmountable hurdle.... I don't know why it happened."

But High believes Canada has a lot to offer refugees. "The system allows for growth," she says. Some refugees she encounters have been to the U.S. and feel that the system would be stacked against them if they stayed there because of the level of poverty among refugees. Also, Canada is less violent, she says.

High stresses the importance of Canadians having an educated opinion about refugees.

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News

'English Canada' is an elusive entity

Canadian francophones and anglophones have long had divergent conceptions of what this country is all about. Francophones have typically seen Canada as a partnership between two founding European nations in North America. Thus when the time comes for constitutional negotiations, Québécois (who make up the vast majority of Canadian francophones) naturally assume that the government of their province should have veto power on significant constitutional matters. Otherwise the partnership is not a true partnership at all.

If this conception of Canada were shared by anglophones, efforts at constitutional reform would be greatly simplified. Unfortunately for Québécois this is not the case. Quebec nationalism does not have a precise counterpart in a similar English Canadian nationalism. Indeed, for most English Canadians there is no such

place as English Canada. Canada as a whole is variously conceived by them as a collection of equal provinces, or a nation of regions. In such conceptions Quebec is merely one element of several.

Who would negotiate?

Undoubtedly Jacques Parizeau and Lucien Bouchard would be happier if there were an English Canadian nationalism, because their conception of a two-partner Canada would be shared by the other "half" of the country. It would simply be a matter of the representatives of the two sides sitting down and negotiating some sort of framework under which the two communities could live. Indeed Quebec sovereigntists assume that, in the case of a favorable referendum result, the province's premier would as a matter of course commence negotiations with the rest of Canada on terms of separation.

But with whom would he

negotiate? Our federal system is structured in such a way that no single government can claim to speak for English Canada. Ottawa speaks for the entire country, including Quebec, as is seen in the obvious fact that over the last generation we have mostly been governed by Québécois prime ministers. Nor can the other nine provinces claim to speak for English Canada, because they have their own respective turfs to defend.

Moderate nationalists in Quebec have thus come up with a creative solution short of full separation but well beyond our current federal system. Their proposal would see Canada adopt a three-tiered asymmetrical federal system with the nine anglophone provinces on the bottom, Quebec and English Canada in the middle, and a "supranational" parliament on top. The virtue of this plan for Quebec nationalists is that it would avoid the perils of outright separation and create at a

stroke a political entity called "English Canada" — something which has never before existed. This would give Quebec its long sought-after "partner."

Billed for another government layer

The down side of this for English Canadians is that they would have to pay for three levels of government while Québécois would still be paying for only two. The prospect of footing the bill for a third intermediate layer of government to satisfy Quebec's moderate nationalists is not likely to sit well with most English Canadians, who believe they are already adequately represented by their provinces and Ottawa.

So the constitutional stalemate is likely to continue for the foreseeable future. Unless Quebec can finally bring itself to choose between becoming an independent coun-

POLITICS

David Koyzis



try and remaining one of 10 provinces, or unless English Canada can manage to think of itself as such an act accordingly, it is difficult to see how our constitutional travails will be settled any time soon.

David T. Koyzis teaches political science at Redeemer College, Ancaster, Ont., and was in a bad mood when he wrote this column.

Carl Tuyl writes his last column

Bert Witvoet

KINGSTON, Ont. — Long-time *Christian Courier* columnist Carl Tuyl has decided the time has come to discontinue his weekly news overview column, now called "World News Bytes." Carl explained his decision in a letter to CC dated March 15, 1995.

"I think the thing has run its course," he writes. "People have news coming out of all offices and they don't need my additional information." A little later he adds: "I will also be hitting the three-score-and-ten mark in a few weeks, and it's time to shake up my routine a bit. When the shaking is done, I

will see what comes up."

It was 18 years ago that Tuyl wrote his first column for CC when Keith Knight was its editor. Tuyl's early columns were written in Dutch and were called "Persoverzicht."

In his first column of Feb. 24, 1978, Carl wrote: "The American as well as the Canadian dollar had a hard time on the European currency market. The Canadian dollar reached its lowest plateau since the malaise of 1930." We wonder whether he wrote this column 18 years ago or last week.

Carl usually wrote his lighter news briefs at the end of his column. He apparently started that trend with his first column, when at the end of it he reports the following: "And in England, a certain Mr. David Rechais served a complaint against a dog who barks only at colored people. The owner of the racist dog excused himself by saying that the dog did this without any training."

We're sure that a lot of readers are going to miss Carl Tuyl's column, although there have also been a fair number of readers who disliked the Reverend's irreverence. But those of us who appreciated his

column liked Tuyl for his humor and his great interest in human affairs. Throughout Tuyl's columns ran a great appreciation for the absurd, and a strong desire that people live in harmony.

With Tuyl, we believe that

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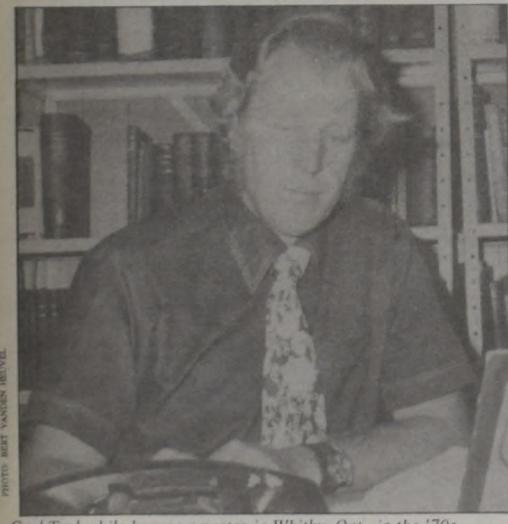
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Carl Tuyl while he was a pastor in Whitby, Ont., in the '70s.

Editorial

Human life is nothing... apart from Christ

People of our day, and they include Christians, are busy elevating human life on this earth to an unhealthy status. Our society begins to think and act more and more as if human life that can think and make decisions is sacred in and of itself (unborn babies and the severely handicapped do not qualify). Our society speaks of human rights as ultimate values. It appears as if we have an inalienable right to health, prosperity and happiness.

This mentality may be behind a lot of discomfort experienced when reading the Old Testament stories of the Bible. We're not comfortable with a God who seems to have so little respect for human life that at one time he took the life of a person who tried to steady the ark and in another moment opens the earth to swallow up three disobedient Israelites with

their wives and children. Is life that cheap?

This same mindset may also be behind attempts to do away with hymns like "Onward Christian Soldiers." We are entering an era where the ultimate question is: How can we avoid violence or the appearance of it? not, How can we love God above all else and our neighbor as ourselves?

We no longer see the deadly battle that's going on between two spiritual kingdoms — the Kingdom of Light and the Kingdom of Darkness. If we did, we would not cringe at the urgings of the Apostle Paul to put on the armor of God. There is a very good reason for this militaristic imagery.

God's dilemma

When God, who is the source of light, made this wonderful universe, he said that it was very good. But then Satan, the Prince of Darkness, came on the scene. His sole purpose was, and is, to destroy what God had made and to corrupt what God had called good.

God's good world had been invaded by an alien force.

This put God in a terrible dilemma. He did not want to get rid of evil by destroying his whole creation. The parable of the wheat and the tares eloquently instructs us that God rejected that fatal solution to the problem. Instead, he had to mount a counter-offensive that would liberate as much of this world as possible. But there would be heavy losses both on his side and on the side of the enemy.

And so we see God at work in Old Testament times gathering for himself a people. This people needed to be set apart from other nations if they were to serve his purpose of liberation. The training was vigorous; the discipline, harsh. You could be placed outside the camp during the desert years for any number of intentional and unintentional sins, with your only chance for readmittance being carefully prescribed sacrifices. It's almost annoying for a New Testament Christian to read about all the prescribed ceremonies and rituals explained in Leviticus and Numbers.

The battle continues

Many Christians will say: that was then, this is now. We live in a new dispensation; the age of Jesus Christ and his Spirit. That's right. A lot has changed. We no longer need to surround ourselves with all kinds of ceremonial laws and rituals. We live at a time when many walls of alienation have been broken down and the emphasis of the gospel is on reconciliation, not separation; on love and forgiveness, not on

judgment and punishment.

But we should ask ourselves whether anything has really changed in the spiritual dimensions of this life, in that place where the forces of evil are battling against the forces of goodness. Jesus didn't think so. He was fully aware of the battle going on between the forces he led and the forces led by Satan. He fought Satan all the way to the cross and he paid for this fight by losing his life. Yet he was victorious, because in the spiritual realm life on earth is not the ultimate reality. You can lose your life and gain it.

The result of having this perspective, which sees two titanic forces in this world pitted against each other, is realizing that human life serves a higher purpose; that in and of itself it has no value.

Jesus doesn't think that human life in and of itself is worth anything. Human life lived autonomously has about the same value as a branch cut from a tree. The only value it has lies in its origin as a creation of God and its potential for being grafted back into the Tree of Life. Jesus said, for example, that if your eye causes you to sin, you should pluck it out, and if your hand causes you to sin, you should chop it off. What Jesus is saying here is that nothing can be as important as the battle between light and darkness, goodness and evil.

Only the Kingdom brings worth

Jesus teaches us two seemingly contradictory things about life:

The first is that we should value life as a gift. He tells his disciples: "Do not worry about your life.... Look at the birds.... Are you not much more valuable than they?... Your heavenly Father knows that you need [food and clothing]" (Matt. 6: 25-34). Jesus' healing ministry and the emphasis he places on love shows how affirming he is of life under God and in the Kingdom.

But the second thing he teaches is that we should attach no value to life in and of itself. He also tells his disciples that "whoever loses his life for my sake will find it" (Matt. 10:39).

What we need to do is remind ourselves that human life is not an ultimate thing. The Kingdom of God is. Only by seeking that Kingdom and entering it does human life become worthwhile again.

Once we have recaptured this perspective, we will talk differently about the Old Testament, about "Onward, Christian Soldiers," about abortion, about euthanasia, about the right to prosperity and about almost anything that touches the quality of life on earth.

BW

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News about CC's columns and columnists

Marian Van Tyl

Virtually every year CC makes a few changes to its columnist line-up. We want to call your attention to changes you'll soon be seeing.

You already know from elsewhere in this issue that Rev. Carl Tuyt has now written his last column after an 18-year stint. Our thanks to him also appear elsewhere (p. 3).

We'll also be saying goodbye to sports columnist John Byl, a professor at Redeemer College in Ancaster, Ont. We thank Dr. Byl for his focus on sports from a Christian perspective. Our

new sports columnist will be Rob Janssens of Burlington, Ont. Mr. Janssens is a teacher at Trinity Christian School there.

We welcome, too, Vern Gleddie as an agricultural writer. Mr. Gleddie is a sheep rancher just outside Edmonton and is acting president of the Christian farmers of Alberta, now called Earthkeeping: Food and Agriculture in Christian Perspective. He and Maynard Vander Galien will take turns with the column, providing a view from Alberta one month, and from Ontario the next.

We've also changed the fre-

quency of several columns: Bert Hielema's "Economic Housekeeping" will appear seven times this year instead of monthly, but will be slightly longer so that he can deal more in depth with issues. Nandy Heule's interviews with people about their careers will appear a little less frequently but will be slightly longer also. And Peter and Marja Sloofstra's advice column will now appear biweekly instead of weekly.

We apologize to former columnist Alice Los for not calling attention to the fact that she wrote her last column for us

last October. Initially she agreed to continue as co-ordinator of a seniors column to be written by a variety of experts on seniors' issues, but she found that too time-consuming — which we fully understood. We now publicly, if belatedly, thank her for the years she devoted to writing for us and we hope she and her husband are enjoying their retirement.

A note about two other columnists:

Rev. Andrew Kuyvenhoven, after a recent history of heart problems, has had by-pass surgery and is recovering well

at home in Michigan. That's why his column doesn't appear in this issue but he hopes to get back at it in May. If you wish to send him a card his address is: 1831 Woodlawn S.E., Grand Rapids, MI 49506.

Marian Den Boer's column will not appear next week but we hope she'll be back with us before too long. As of this writing she is resting in hospital in Hamilton, suffering from depression which may also involve a spiritual battle. While it would be best right now that she not be inundated with cards, your prayers for her are certainly welcome and necessary.

50th Anniversary Rearview Mirror

The September 1950 issue of Contact discusses the high cost of funerals. We provide a translation of this Dutch article below:

Funeral

"Yes, and isn't it terrible here in Canada? Why does it have to cost so much?" This is what I hear people say from time to time. And then because of the high costs, the hope is expressed that it may never happen in their own family.

Now, I'm not a pessimist in life, but my Bible teaches me that everybody will die, and reality confirms that, if not earlier because of an accident, for example, most people won't get older than 80, 85 years. So a funeral will become a reality, just like each birth was once a reality.

But now I would like to refresh people's memories about the olden days, you know, how it used to be. My grandfather owned a farmer's wagon, a nice one with woodcarvings and well painted. This wagon would be thoroughly washed if there was a death in the neighborhood and would be turned into a hearse. Neighbors and acquaintances of the deceased also offered their equipment for the transportation of mourners, and the coffin was often carried into the cemetery by friends. Thus far the olden days in Holland.

But here we are in Canada. Except for those who have life insurance, the costs of a funeral are far too high. Is it not possible then in the event of a death that the funeral is arranged among friends? One will have a car, another a delivery vehicle. Of course, this is only an idea. But for starters, let's acknowledge that it's really an honor to be carried to one's place of rest by friends.

An arrangement like that would have to be made locally, of course. But I would expect an expert to address this matter for us because, after all, I'm but a youngster, hardly deserving to be speaking on this. (no author mentioned)

Comment from the editor:

The costs of a Canadian funeral are largely caused by the coffin, which normally is made of good wood, sometimes costly wood, and is upholstered inside with white or beige materials. This is the custom in this land. For an adult, the most simple coffin comes to \$180.00. Those who order one of these or an even better one, get the use of a few cars and the funeral parlor.

In some places, a funeral fund has been started, which, like health insurance, should soon be organised at the provincial level.

BEGRAFENIS

"Ja, en dat is toch verschrikkelijk hier in Canada, dat dit hier toch zoveel moet kosten", zo hoor ik de een en ander al eens praten. En dan verder om reden van het feit zelf, wordt de hoop uitgesproken dat het in eigen gezin maar nooit voorkomt. Nu ben ik verder helemaal geen pessimist in het leven, maar mijn Bijbel leert me dat iedereen zal sterven, en de praktijk wijst uit dat, wanneer niet eerder b.v. bij een ongeluk, de meeste mensen niet ouder worden dan 80, 85 jaar. Dus een begrafenis wordt een feit net zo zeker als elke geboorte een feit is geweest. Maar nu wil ik de geheugens eens opfrissen "in de oude tijd, je weet wel!" Mijn grootvader was in het bezit van een boeren wagon; maar dan een mooi, met houtsnij werk en goed in de verf. Die werd bij een sterfgeval in de omtrek, eerst goed gewassen en dat was dan de lijkwagen. Ook buren en kennissen van de overledenen stonden voor die dag ook het gerrig af voor personen vervoer; en de kist werd vaak door vrienden op het kerkhof gedragen. Tot zo ver de oude tijd in Holland.

Maar nu in Canada. Uitgenomen voor degenen die geen levensverzekering hebben zijn de kosten van een begrafenis veel te hoog, en kan dan bij een eventuele sterfgeval de begrafenis niet onderling geregeld worden. De een heeft een personen auto, de ander heeft soms een bestel auto. Dit is natuurlijk maar een idee, maar we moeten om te beginnen opmerken dat het eigenlijk een "ere" is op zulke wijze door vrienden op de laatste rustplaats gebracht te worden. Een dergelijke regeling zal natuurlijk plaatselijk moeten zijn; maar nu verwacht ik eens een expert hierover aan het woord want ik ben slechts een knaap nauwelijks waardig te spreken.

Opmerking van de Redactie:

De kosten van een Canadees begrafenis worden voornamelijk veroorzaakt door de kist, die gewoonlijk van goed, soms kostbaar hout is gemaakt en vanbinnen overtrokken met witte of crème stoffen. Dit is de gewoonte in dit land. Voor een volwassen persoon kost de eenvoudigste kist \$180.00. Wie deze of een betere bestelt krijgt enkele autos en het gebruik van de "Funeral Parlor".

Op sommige plaatsen is een begrafenis fonds gesticht wat evenals de ziekte verzekering spoedig provinciaal georganiseerd dient te worden.

Summer Job Market

Attention: All students

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Earthkeepers, every one: volunteers point the way

We woke up a few weeks ago to find that Canada was embroiled in a heated resource controversy with Spain and the European Union. The turbot tussle has great media appeal with its ample opportunities for sound bites and political cartoons. It isn't clear how this will turn out, but Canadian actions have certainly gotten worldwide attention. Yet controversial, high profile events like this represent only a small portion of what it means to care for the earth. They can mislead us into thinking that stewardship of the land (or the ocean) is a professional matter. We are mistaken if we conclude that there is a bureaucrat somewhere who will see that this gets done.

What we need are many more people who will become personally involved in caring for creation. We already have a

rich, but often overlooked, tradition of voluntary earthkeeping to draw upon.

Monastic muscle and utopian utility

The 1,500-year-old Benedictine Order has a long tradition of wise stewardship which is still being carried on today. Herb gardens and beekeeping are just two handicrafts the Benedictines still maintain. Sprinkled in their ranks are individuals who have specialized in taking care of urban forest. The Amish communities are also known for melding conservation-minded farming practices with a strong sense of community. Individuals can be found today in each of these religious communities who undertake special projects to care for the earth. And the Christian Farmers Federation of Alberta became "Earthkeeping: A Food

and Agricultural in Christian Perspective" a few years ago. This change reflects an organizational desire to emphasize the central place that caring for the earth must take today in all we do.

More contemporary counterparts

The stewardship ethic is not new, but it needs to be translated into contemporary culture. Earthkeepers go by many names and undertake a wide range of tasks. Some are self-appointed while others participate in recognized private or government programs. The Alberta government has had a Volunteer Steward Program in place since 1987. The stewards are asked to visit at least twice a year an assigned natural area near where they live and take responsibility for monitoring it. A newsletter, "The Steward," keeps volun-

teers supplied with useful information and facilitates contacts among them. This approach has been successful in many places; there are similar programs, under different names, in most provinces.

Pointing the way

The wide range of projects undertaken by volunteer stewards is striking. This might entail pulling up alien or noxious weeds or making a species inventory of their particular reserve. Outside of organized programs other earthkeepers, like Harlan Kredit, a teacher at Lynden Christian High in Washington State, have been recognized for outstanding work in stream restoration. Still others have urged city councils and regional planning authorities to incorporate a steward-

ship, not just a growth perspective, in their policies. The only limits on these efforts is the imagination of each volunteer. The entire creation is waiting to see how we will act as stewards.

We are in search today of a new way to live on the land. The older patterns of mere resource exploitation have failed us. While others debate the merit of various positions, practical people are seeking out better ways to care for creation. If there is a solution to the environmental problems we face, it lies I think in the actions of thousands of individuals — signposts on the road to better earthkeeping.

John R. Wood teaches environmental science at The King's University College in Edmonton.

Death of the cod

John Hiemstra

The death of Newfoundland cod is directly linked to society's belief in the "death of God."

The drama of a Canadian fishery ship capturing the Spanish trawler *Estai* on the high seas captures our imagination. Charges of piracy and illegality only heightened our suspense and pride. We like to believe that Canada was bravely fending off international criticism in order to protect the fisheries and conserve the environment.

Canada has done good things for the fisheries. It adopted a 200 mile economic zone to better control the fisheries. It devised new laws beyond the 200 mile limit to manage fishing on the "nose" and the "tail" of the Grand Banks. Canada prodded the Northwest Atlantic

Fishing Organization to drastically reduce quotas to prevent overfishing. When inadequate compliance and complaint procedures made the quota mechanism fail, Canada seized the *Estai* to force the international community to deal with the declining turbot stocks.

However, this heroic image, painted by Brian Tobin, Minister of Fisheries, hides Canada's darker side. In spite of 6,000 "fisheries and oceans" bureaucrats, Canada ranks among the worst offenders for over-fishing and ruining fish stocks.

Turning oceans into deserts

Canadian and foreign overfishing is producing massive environmental damage. A 1992 study vividly reports: "Underwater photographs of the depths

swept by [their] giant nets reveal denuded, desert-like spaces on which are imprinted, as a symbol of their decimation, the tracks of the huge rubber bobbins on which the trawls roll" (*Edmonton Journal*, March 18, 1995). Worse yet, fishing grounds around the world are being violated in this way.

This type of abuse also marks our contemporary approach to exploiting most other resources. Modern society is "mining" God's creation as though it were an endless pit of resources.

In a 1973 letter to Soviet leaders, Aleksandr Solzhenitsyn prophetically warned: "A dozen worms can't go on and on gnawing the same apple forever... If the earth is a *finite* object, then its expanses and resources are finite also, and the *endless, infinite* progress dinned into our heads by the dreamers of the Enlightenment cannot be accomplished on it."

Why rape creation?

The "dreamers of the Enlightenment" noted by Solzhenitsyn not only include his communist leaders but also other blood relatives of com-

munism like liberalism, capitalism and socialism. This ideological family is united in the belief that people are autonomous — a law unto themselves. It shares the goal of human progress through absolute freedom, scientific development, technological mastery and material plenty. These family members only disagree with each other on which means will get us to the goal of progress.

The "dreamers of the Enlightenment" soon came to the logical conclusion that they no longer needed God. "God was dead" or rather, God had only been an illusion created by primitive peoples. Today, we are free to master and remake human and non-human nature as we will.

But the age of human mastery has also produced unprecedented violence and destruction. The world strains under the pressure of ozone depletion, climatic changes, deforestation, desertification, loss of biodiversity, and much more. As the world's population mushroom, resources are rapidly depleting. The recent turbot wars ominously foreshadow a future filled with

conflict over scarce resources. The creation is groaning under the strain of sin.

Our world belongs to God

It's time we realize that the "death of the cod stocks" is directly connected to the "death of God" in our culture. Not that Newfoundland or Spanish fishermen are more likely than others to reject Jesus, but the way we "mine" the Grand Banks denies any responsibility to, and thus the existence of, God.

Sinful and limited people are simply unable to master the universe. Signs of failure follow us everywhere we try to live apart from God. Easter reminds us that only Jesus saves us; only he gives the "cosmos" a new start (John 3:16,17).

As we edge into the third millennium after Christ, we need to anchor our hope for ourselves and the environment in the Easter miracle. The best hope for Canada's fishery is to acknowledge God as the owner of all and to take up our place in creation as his stewards.

John Hiemstra teaches political science at The King's University College.



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Film Review

'Just cause' necessary to prove this movie doesn't just play on our fears

Just Cause

Rated R

Stars Sean Connery, Laurence Fishburne, Blair Underwood, Ed Harris
Written by Jeb Stuart and Peter Stone
Directed by Arne Glimcher

Just Cause is a "thriller" which seems to do a good job of probing a nasty bit of racist-inspired injustice — until the surprise ending leaves us wondering whether the rest of the film was a bogus construct just so the film makers could scare and manipulate us.

Sean Connery puts in an easy-to-watch, understated performance as a Harvard law professor who reluctantly agrees to look into the case of a black man on death row in Louisiana. The professor's wife, also a lawyer, draws him to the



Laurence Fishburne and Sean Connery in a scene from *Just Cause*. C.C. FILMS

portant later in the story.

Now the man (played with convincing innocence by *L.A. Law's* — Blair Underwood) is facing imminent death for raping and killing a young girl in their small Louisiana town a dozen years ago. The town wanted revenge for the girl's death. Immediately people's anger focused on this particular young black man: he was smart,

Ivy League educated, and entirely too "uppity" to suit the black cop in charge of the case (*Fishburne*). In fact, the black cop is the man's most vociferous opponent. We begin to wonder what motivates the cop; he seems more anti-black than the white establishment does. He's a perplexing character, but little of that perplexity is unraveled later.

What's wrong with the system?

The professor gathers evidence that was overlooked during the death-row inmate's trial. The evidence points so clearly to a white prison mate who is a raving lunatic turned "prophet" that the black man is freed.

That, however, is definitely not the end of the story. Tension begins to build when we realize that what we've seen so far has

Media/Arts



happened rather too quickly and neatly. It is the last third of the film that creates a chilling impact which lasts well beyond one's leaving the theatre.

But there's something a little too surprising about the "surprise ending." Though it's effective in terms of audience reaction, it seems more a manipulative trick than something which could have organically grown out of any of these characters.

This film is somewhat unsettling and for some, might even be thought-provoking. But it doesn't get at any real issues regarding either racism or how the justice system works or doesn't work. Ultimately, *Just Cause* is simply entertainment which fulfills the aims of the thriller genre. (It is rated R because of several violent and frightening scenes.)

Aboriginal Juno winner makes no apologies for her Christian faith

Alan Doerksen

ST. CATHARINES, Ont. — Juno winner Susan Aglukark is a Christian aboriginal singer who mixes Inuit legends and her own experiences and faith in her songs. The two Junos she won last week were for best new solo artist and one for best aboriginal recording, for her album *Arctic Rose*.

The awards are just the latest landmark in a music career that has been taking off quickly for Aglukark. In the last few years, she has received the first-ever Aboriginal Achievement Award (in 1994), performed twice for Queen Elizabeth (at 1992's Canada 125 celebrations and 1994's Commonwealth Games Gala), and appeared on CBC TV's *The Journal* and CBC Radio's *Morningside*.

From the Territories to Ottawa

Aglukark's beginnings go back to the Northwest Territories, where she grew up as one of eight children of a Pentecostal minister. After high school, she moved to Ottawa, where she worked as a linguist with the Canadian Department

of Indian and Northern Affairs. While there, the department helped her produce a video for her song *Searching*, which received a MuchMusic award for outstanding cinematography. *Searching* is one song featured on Aglukark's award-winning album *Arctic Rose*, which was released independently in 1992 and re-released in 1994 by EMI Music Canada, the major label she is now signed with.

In January, EMI released *This Child*, Aglukark's new album. It features songs co-written by Aglukark that mix traditional Inuk chants (sung in Inuktitut, her native language) with English lyrics and compelling melodies.

Aglukark enjoys singing in Inuktitut "because home was and is pleasant, and always will be for me," she explains. "Inuktitut brings out natural passion, emotion and understanding of another country that I know I come from.... The natural desire to present that will always show when I speak and sing in my own language."

Aglukark's Christian faith is evident in her recordings. Each of her albums is prefaced with a



Susan Aglukark

quote from the Bible, and *Arctic Rose* features an Inuktitut version of *Amazing Grace*.

Although Aglukark works together with musicians who are not Christian, she says, "Christ being my rock, I'm not moveable in my faith, and I believe they sense that solidness in my writing and performing."

Aglukark has been called a role model to Inuit young people, but comments, "It's important to look beyond the role model to Christ. My life's been molded around Christ, but I'll

make mistakes."

Aglukark's songs have a depth of meaning that arise from Inuk culture and from her own experience of life in Canada's North. *O Siem*, the first single from her new album, takes its title from an Indian exclamation of joy at seeing friends and family. "The song talks about watching the walls come tumbling down, and by that I mean the walls of racism and prejudice, of hate and anger," says Aglukark.

Another new song, *Kathy I*, tells the story of her cousin and best friend, who committed suicide. "Kathy was such a loss, so much sorrow," says Aglukark. "I know the reasons why she did what she did, and the only way I can deal with it is to believe she's at peace."

The title track of *This Child* also deals with suicide, and was written to accompany the film broadcast of *Trial At Fortitude Bay*, which was telecast on CBC TV last December. *Trial At Fortitude Bay* tells the story of Canada's southern legal system trying to impose its laws and justice on a northern Inuit community.

Still Running from her last album, deals with abuse — something Aglukark suffered as a child. Five years ago, she gave a testimony that led to the conviction of the perpetrator. Later, she wrote the song "Writing about it, and in my personal relationship with God, I realized that I am worth a little bit more than shame and fear," says Aglukark. "People don't realize that when you've been victimized it takes a lot more out of you emotionally than physically.... A lot of my decision to go ahead and do something was realizing that a lot of girls out there were being hurt by the same guy, and I could do something."

Last year, *Still Running* became a successful single and received major airplay across Canada.

Aglukark lives in Toronto, but stays in close touch with her family in the Northwest Territories. This is a busy year for Aglukark, as she launches an Arctic tour in April followed by a cross-Canada tour in support of her new album. She also hopes to complete an autobiography by next year.

Church

Church youth ministry a hot topic, says youth pastor

Bert Witvoet

MISSISSAUGA, Ont. — "A regular pastor is called in faith; a youth pastor is often called in fear," says Rick Nanninga, himself a youth pastor of the Clarkson Christian Reformed Church in Mississauga, Ont.

Everybody knows why they need a regular pastor, he explains. It has to do with the traditional concept of preaching and equipping the saints. But a youth ministry is often built on the negative fear of losing the youth and is often narrowly focused on youth meetings.

Combine that with unreasonable expectations and it should not surprise anyone that the average stay of a youth pastor is one and a half to two years. The incidence of burnout is incredibly high, says Nanninga.

Yet youth ministry has become a hot topic, he believes.

As a member of the Christian Reformed Church's synodical

Youth Ministries Committee, Nanninga feels that the work of this committee needs exposure. The committee produced a "Relational Model for Youth Ministry" booklet in 1993 that serves as a tool for evaluating existing youth ministries and for developing new ones.

The image used in the model is that of a path with five sections that suggest progression from "making contacts" through "building relationships, and building community and discipling" to the final stage of "exercising gifts."

From the point of view of the young person, who may be an outsider, the stages of progression are: "Someone cares; I'm checking it out; I belong; I'm making it mine; I'm serving."

Churches are primarily focused on the middle section of building community with young people who feel they belong, says Nanninga, but are

doing little about the beginning phase with those who are at the edges; and congregations often don't encourage the ones who feel they belong to enter the "I'm serving" phase.

The relational model booklet which the committee produced will be enlarged and accompanied by a video that provides the context for the need to pay attention to youth.

Where's the church/school divide?

One of the problems Nanninga sees is defining where the church leaves off and the Christian school takes over. If the school becomes the young

important, says Nanninga. The main reason most young people come to church is because they will see their peers there. A youth ministry has to capitalize on those feelings, he says.

Nanninga, who is 36, married and the father of four children, started as a youth pastor in 1983, working for Trinity CRC in Edmonton for four years. For the past eight years he has served Clarkson CRC as associate pastor. He has a Master's of Church Education degree from Calvin Theological Seminary in Grand Rapids, Mich.

He enjoys working with young people as well as training youth leaders at the local level. He also helps younger youth pastors "see why they're getting stuck" and is a Young Calvinist Federation regional co-ordinator. He does 25 per cent of the preaching in his church.

"I can honestly say that I enjoy preaching," says Nanninga, suggesting that this should come as a surprise to others.



Rick Nanninga

person's youth group, the church may have a hard time integrating these youth into its community.

He feels that the Christian high school sometimes intrudes into the church's sphere when it offers "Serve" opportunities, which are basically Young Calvinist Federation projects.

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Billy Graham's mission takes Gospel to one billion people

SAN JUAN, Puerto Rico (EP) — Evangelist Billy Graham became the first person in history to give a global invitation to come to Christ through his Global Mission, originating from San Juan, Puerto Rico, March 16-18.

The largest crusade event in Graham's ministry career

The Global Mission National Committee in South Africa compared response to the mission there to setting fire to dry grassland

brought the Gospel to more than one billion people in 185 countries, through the use of satellite feeds to more than 3,000 transmission sites around the globe. Translators interpreted Graham's message into 116 languages.

Response to Graham's crusade was outstanding, but crusade organizers stressed that Global Mission was not just one big crusade, but thousands of smaller crusades.

At those smaller crusade

locations, significant things took place. For instance, in Cameroon, three thieves who had come to the crusade to steal Global Mission equipment heard Graham's message, repented of their sins, and made commitments to Christ.

The Global Mission National Committee in South Africa compared response to the mission there to setting fire to dry grassland. More than one million people attended open-air gospel meetings held in schools, tents, stadiums and auditoriums with 50,000 decision cards distributed to people.

At many venues, attendance increased 100 per cent or more throughout the days of the mission, with a commensurate increase in response. Individuals from Shillong, India, braved bitterly cold weather to attend the mission at a local soccer field. Though an average of only 700 were expected to attend, the first night crowd of 7,000 swelled to 15,000 at the second meeting, with 30,000 at the closing service.

With several sites yet uncounted, nearly 100,000 people were reported in attendance at meetings across the Common-

wealth of Independent States, of which more than 8,500 made commitments to Christ.

Ongoing mission

And in the war-torn African nation of Burundi, a number of high government officials attended at two locations, including one where a grenade exploded in the market one-half km away. Electricity at one site went out the day before Global Mission began and went off

again about one minute after it ended.

More than 2,500 churches in the Puerto Rican capital hosted the event, which drew crowds as large as 55,000 people to Hiram Bithorn Stadium — triple its capacity.

More than one billion people will hear one of Graham's messages broadcast in April on national television networks in 117 countries. A special program, *Mission Without Walls*,

will also be syndicated in the top 200 markets across the United States during the month of March.

Graham's next crusade will be *Mission Ontario*, held in Toronto, June 7-11. He will also conduct meetings in Sacramento, Calif., Oct. 18-22. He is scheduled to speak at the final day of his son, Franklin Graham's, crusade in Saskatoon in October.

Assemblies of God, Church of God in Christ discuss racial reconciliation

SPRINGFIELD, Mo. (EP) — Two of the U.S.'s largest Pentecostal denominations are working to repair a racial division that dates back 80 years.

Leaders of the Assemblies of God and the Church of God in Christ met at Assemblies of God headquarters recently to discuss reconciliation and a possible evangelistic partner-

ship.

Rev. Thomas Trask, general superintendent of the predominantly white Assemblies of God, met with the Rev. Ithiel Clemons, a bishop of the predominantly black Church of God in Christ. The two denominations grew out of the same Pentecostal movement and had a strong tie in their early years but fell out over ra-

cial issues.

"We are sincere about the reconciliation of these two fine organizations — the Church of God in Christ and the Assemblies of God," said Trask.

Give us your best shot



Toinette Smouter Stassen sent us this picture of her Junior Kindergarten class grooming a collie named Sandy. The picture "captures the total trust this dog had in the three- and four-year-olds," writes Stassen. "Notice his relaxed face while the 'groomers' are at work. He would even close his eyes from time to time while lying on the classroom table."

After the grooming session, the children took the dog to a bathtub upstairs in the limestone house which is part of the school, while they carried towels, buckets and shampoo. They did get splashed when the dog gave himself a few good shakes, but with the help of a blow dryer, they got the dog dry again.

Back in the classroom, the children discussed dog safety and dog maintenance.

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Feature

I, too, was a lamb once

A true story

Wilma de Groot Schraa

It was spring 1975.

A light breeze was blowing off the Wadden Sea. Low, slow moving clouds were drifting inland.

New life was starting again. Sheep quietly grazing. New born lambs darting about. Tiede's mind was not on new life nor on the beauty of nature as he drove the tractor towards the back of his field. His mind was somber, much like the dark clouds above.

He had set out to accomplish one thing, one final act.

Born on Feb. 19, 1921, he was the second boy, the third child of the Swart family of eight children. Five sons surely were an asset on the farm. Life was busy, but good, in Northern Friesland. The family attended church faithfully and was well respected in the town of Sexbierum.

Tiede was a happy-go-lucky fellow. His father often said, "He probably will die young. He's too reckless." Whenever there was an accident on the farm with haying or with the horses, Tiede was often involved. Seasons came and went. The family grew up. The boys

got bigger. Not all of them were needed on dad's farm any longer.

Tiede was fortunate in finding work that he liked where he could apply his agricultural schooling. He became manager on a farm not too far from where he grew up. After a few years he married Sjoukje, the

*For Tiede to leave
the farm was more
than heart-breaking!
It was a very
difficult time.*

daughter of the widow for whom he worked. Together they raised six children.

Sjoukje was well-known in women's circles, often serving in leadership.

Tiede kept busy managing the farm. Besides his duties as a husband and father, he got together with his old friends from time to time.

It was during the winter of 1947 that the group of young energetic friends decided to take part in skating the gruelling *Elfstedentocht*, a tour of eleven Frisian cities linked by frozen canals and lakes. This

exciting event would draw hundreds of participants and many onlookers. It would only be possible when the ice was strong enough, something that did not happen every year.

At six o'clock in the morning on February 8, Tiede and his friends started the 210 kilometer journey.

The first hours went by fairly quickly, without much difficulty. Then it became more of a struggle, especially since Tiede's friends were better skaters than he was. Nevertheless he kept at it, non-quitter that he was, and stayed out of the wind by following the group.

In order to get a medal the skaters had to be in before midnight. The hardest part was the last stretch from Leeuwarden to Dokkum and back. Skating was difficult in the dark. Cracks in the ice were impossible to see. Would they make it in time?

The clock pointed to 11:55 p.m. when the tired but happy group stumbled across the finish line in Leeuwarden. They had made it!

Work on the farm went on as usual. However, for Tiede life was never the same after that long trek on skates.

One morning he went to the tractor and somehow managed to get it started and in gear. He tied his hands to the steering wheel so that there would be no escape when the water would surge over his head. Then he drove away toward the canal at the end of the pasture.

To leave the farm was too difficult to face.

As he was nearing the far end of the field he saw the little three-legged lamb, which they had painstakingly nurtured to life, lying right in the middle of the path. Being a farmer at heart he couldn't just drive over this little creature.

While loosening his hands from the steering wheel he maneuvered away about that stupid lamb interfering with his plans.

He stumbled off the tractor and picked up the small animal. As he held the helpless lamb close to his chest he heard a voice. *Tiede, you don't need to kill yourself. I too was once a lamb!* Stunned, he stood there, for what seemed like a long time.

Tiede became a changed man.

It was as if the dark clouds had parted and the sun had broken through. By God's grace, a new creature was born. Somehow Tiede managed to turn the tractor around. He went home.

Sometime later he began to feel pain in his legs. Strange, it appeared that his walking became somewhat uncontrolled. Tests in the hospital diagnosed the cause, Multiple Sclerosis.

Soon thereafter Tiede could be seen walking with a cane. Later that was traded for a set of crutches.

By the early '70s he was in a wheelchair.

Farming went on with the help of his sons. However, it was decided in 1975 that the whole work load would be given to the younger generation. That meant that Tiede and Sjoukje would have to move off the farm and into town where everything would be accessible to a wheelchair.

For Tiede to leave the farm was more than heart-breaking! It was a very difficult time.

It was then, that Tiede made up his plan.

After that "Damascus Road" encounter Tiede's heart was overflowing with compassion.

Before he would have had sharp words for neighbors if their animals would break into his pasture. Now he would think: maybe my neighbor is not aware of it and needs a helping hand.

Even the move to town was not as bad as he first had imagined. There was lots of time to call on the sick and elderly, visits which came to be appreciated.

Home at night, Tiede would recount the daily happenings in his journal.

A close friend of the family, a police officer, had an idea. He set up a fund for getting an electric wheelchair for Tiede. The whole town took part. No one wanted to be excluded. Soon a presentation of this very special gift was made. The thankful owner called it his

"Rolls Royce!"

A fitting sticker was found and Tiede proudly pasted it on the back of his "new car." It said: *As it net kin sa't moat, dan moat it mar sa't kin!* ("If it can't be done the way it should be done then we should do it the way it can be done.")



Tiede Swart at home

Touring through the town was fun for Tiede. One day he lost control. While going downhill he ran head-on into a hedge. He got really stuck and there wasn't a soul in sight to help him. It took a while, but finally he freed himself. Later Tiede turned the incident into a dramatic story which created lots of laughter.

In spite of his own physical suffering he brought light, hope and Easter joy to many who were downhearted.

Because of his friendly, helpful character Tiede was chosen to direct the town's drama group. Oil painting became one of his favorite hobbies.

On the day of Tiede and Sjoukje's 40th wedding anniversary flags were flying in every yard. The brass band came right up in front of the Swarts' house to give a serenade! There were flowers, cakes, cards and good wishes. The whole town celebrated with them!

Contrary to his father's prediction he lived a long and fulfilled life.

On August 8, 1993, Tiede wrote his last entry in his journal. That afternoon he went *Home*. Fittingly, Revelation 21:4 was printed on his gravestone: "He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away."

Tiede, a three-legged lamb was with the Lamb of God.

Wilma de Groot Schraa is living an active life in retirement in Edmonton.



Tiede in his 'Rolls Royce.'

Feature

An ordinary CRC kid tells her faith story

Aarda Rooks

In so many ways my story is ordinary, as insignificant as the grass that flourishes, withers, and fades. I am just an ordinary Christian Reformed kid growing up in an ordinary CRC setting. Your story may seem ordinary to you, too. But our stories are important because they fit into a bigger picture, the story of a loving, covenanting God and his people.

This emphasis is something that I love about the Reformed tradition. That the story of redemption is the story of God and his people — that we are his people — is a truth that I treasure and try to pass on to my own children and to the students I am privileged to teach.

It was gratifying to me the other night when Elia, my four-year-old daughter, and I had a conversation somewhat along these lines. She began with, "Mommy, I love you. You are a gift to me." I smiled, and she added, "A gift from God. Is that right, Mommy?" I nodded. She thought some more, and then said, "I'm a gift from God, too. Am I a gift from God to God? Is that right? Can that be?"

I told her yes, because she is God's child, and God had made her for his glory, so she must indeed be a gift to him. I think Elia has caught the truth that we are very important to God, and that our stories are important to him because we are his children. He loves us very much — so much that we can be as gifts to him. And it's in that framework that I have the confidence to tell you my story.

A stunning image

In telling my own story I'd like to use an image, a word picture which I'm borrowing from one of my students. A student scribbled this metaphor into his notebook when we wrote some poetry warm-ups: *Our lives are tapestries, and God is the master weaver.*

I'm not sure it's original but it is a stunning image. When I look at my life, I don't see a very neat and orderly tapestry. Sometimes I think that if it were held up for all to see on Judgement Day I'd be embarrassed to see that it was more like a crudely knotted macrame (like I once made at Calvineettes) full of holes and mistakes.

But if I look through the eyes

of faith, as I have so clearly been taught by my own father and other ministers who preach the gospel of God's unmitigated grace, then I can see a beautiful tapestry. I see different threads in it, some positive and some negative, but, again, through the eyes of faith, all working

nine words are life changing for me. I can trace their history in my life. I remember talking about this basic tenets in catechism class, sitting there mindboggled, thinking of the implications *all* of life? Whether I jog or not? Who I hang out with? How far I go

in my everyday life. I can also see that from a very young age I was aware that the Lord laid claim on me in *everything* that I did.

So as a young child, and as my parents lovingly or sometimes sternly taught me, I understood that Christ's claim affected everything: whether I willingly set the table when asked; whether I had compassion for the kid at school that everyone picked on; and when I danced madly around the living room table, waving my arms in some sort of liturgical praise to God (much as I see my children do now). Yesterday, it was Elia who pirouetted around the kitchen, dancing and singing "Magnify the Lord".

Clear rules, please

As well as this thread of reassurance, there was and still is, the thread of guilt and struggle. I remember being at a young people's rally. The speaker was enthusiastically shouting that we had to live to glorify and honor God. Growing up in a Christian home, attending a Christian school, I had heard this a hundred times. At that point, I wanted to stand up and shout, "Okay, okay, I will. But can't you just tell me how?"

I wanted it all to be black and white, with clear rules and guidelines. I did not want to struggle with how I had to live Christianly. I just wanted to be told. But the Reformed tradition is not good at being black and white, which is something I now treasure as well.

When I got to college, I remember, I thought I had it all figured out. I had always sensed that to live Christianly I had to live radically; I believed I had to adopt a radical and different lifestyle. At college, it was the "sixtyish" lifestyle which was in, and we college students equated it with a radical, Christian lifestyle. So we bought old furniture; rented old houses in the ghetto; shopped at Sally-Ann's; cooked lentil casseroles and soybean burgers; joined food co-ops; and made, yogurt, and our own sour-dough bread. It was "neat"; we were trying to be obedient in every little thing that we did.

Falling short

Yet, I struggled, and still do struggle, with feelings of guilt

and inadequacy — feelings that I am only slowly learning to surrender to Christ's grace, to the reality of the cross. I often felt, and still do, that I wasn't doing enough for the Lord. I was falling short. Too often, I have been overcome with feelings of impatience, fatigue, lack of self-control, resentment — definitely not fruits of the Spirit.

And more guilt came, and sometimes still comes, because not only has Christ laid claim to my life, he laid claim to *all* of life, period. This means that we are called to work in the arts, music, sports, politics, education, business, agriculture, and every other area. We are called to be kingdom workers, participating in the renewal of culture, celebrating a creation regained.

This Reformed belief has been wonderfully freeing; it has validated my choice of career, my interest in and love for sports, fitness, music and writing, and my vocation as mother and wife. Yet it has also brought with it a load of guilt. And I wonder about that sometimes: is "guilt" a tendency of us Reformed folks or just a manifestation of our humanness? Why do I sometimes feel like the coming of the Kingdom rests on my shoulders, and not where it belongs, with Christ?

I am learning that I can't do it all, and that the guilt is wrong and insidious. A powerful reminder comes to me by way of a comment made by Brian Walsh at a seminar in B.C.: "We should focus not on bringing the kingdom, but on being subjects of the kingdom. The coming of the kingdom is the business of the King." If we don't do that, guilt about our failures robs us of the joy we can have if we dare to live in the reality of God's unfettered grace.

God permeates life now

And herein lies the third thread: hope. I am slowly learning the meaning of the cross, the depth of God's grace. God's grace extends to the whole cosmos, we Reformed people are fond of saying. All of creation is his; all of it is being restored, regained. This is a stunning truth, which works on many different levels in my life. I'd like

Continued on page 12...



Aarda Rooks

together to make a stronger cloth.

Three threads are clearly connected to my Reformed upbringing and heritage. They are reassurance, guilt and hope.

The first thread, reassurance, is a familiar one. It's a thread that comes up for me time and again, especially when I am receptive to it: when I go to church and hear "good Reformed preaching"; when I attend household of faith or cell groups, or Coffee Break; or whenever I experience the intimacy of believers (as I so often have in our many moves from congregation to congregation). It is especially in community, in fellowship, that I experience reassurance.

I believe that *community* is a strength of our tradition. Reassurance is also a thread that comes up time and again, in the teachings, the doctrines, of my church. Let me try to explain how I have experienced and taken hold of some of these teachings.

One of the teachings that I hold most dear is the most basic of all Reformed tenets: "Jesus is the Lord of all of life." These

with my boyfriend?

I remember my Grade 10 history teacher, as we studied the Greek and Roman city states, scribing on the blackboard in letters three feet tall: "All of life is religion!" All of life? How could that really be?

Not sacred anymore?

I remember Dr. H. Evan Runer standing in front of my Philosophy 151 class, shouting, spitting, waving his arms frantically about in the air, telling us about *structure* (God created everything good) and *direction* (we could use all God gave us to obey or disobey). This truth startled me. You mean that everything I did was either for good or for evil? For obedience or disobedience? Was nothing neutral?

I also remember what a deep reassurance this truth was and still is: everything that is good, beautiful, obedient, healed, right, or harmonious *is from God*. If I can see this truth clearly, then I can see God clearly in my daily life. It is deeply reassuring to me to know that God is here — present in this world, present in

Feature

An ordinary CRC kid tells her faith story

...continued from page 11
to articulate just two

First, it means that even now, God is permeating my life. It will not just be on the New Earth, when life will be whole, that I will see God. I already may experience a connectedness to God. I am just beginning to be attentive to what Quaker Thomas Kelly calls "the divine breathings" of God, or what Madeleine L'Engle refers to as "the whispers" of God.

I am just learning what it means that the purpose of my life is "to know God and to serve him" in every little thing. I am beginning to see that this is not in the momentous ways I once thought, but in the acts of everyday living: when I lovingly make a pot of coffee for my husband and myself to enjoy; when I tie hats, scarves, and hoods onto my kids to keep out the bitter cold; when I make lunches each evening or fold reams of laundry; when I write a short story or speech I am just learning that, in the words of story teller Garrison Keillor:

Gentleness is everywhere in daily life a sign that faith rules through ordinary things.



Aarda Rooks at the recent "Serving Christ in the Nineties" conference held in Niagara Falls, Ont.

through cooking and small talk, through storytelling, making love, fishing, tending animals and sweet corn and flowers, through sports, music and

books, raising kids — all the places where the gravy soaks in and grace shines through.

Imagine if I could always live my life in this awareness, and in

constant gratitude for God's presence in all things!

God is present in creation

On another level, it means that God's presence permeates not only my daily life, but that his spirit works in all creation. All of creation in its brokenness is being regained.

Sometimes the terrible suffering of the world, the agonies of Bosnia and Chechnya, the mutilation and murder of the Melanie Carpenters and Kristen Frenches, the senseless highway accidents that take the lives of young teens and young mothers, overwhelms my faith and leaves me in black periods of what L'Engle calls "attacks of atheism."

Sometimes I feel that God has left me, left his world, that he is silent. I do not always feel his Spirit breathing, hear his whispers, sense his presence.

But I know he is there.

Two things help to bring me back to him: community and fellowship, and God's Word, prayer and meditation.

Perhaps it's still a weakness in our tradition, but I think

we're getting better at "piety." We are learning the importance and power of prayer and meditating on God's Word. When I go to God in prayer, read his word, or write in my prayer journal, I can sense my inextricable connection to God. I can ask him to sanctify all of my life — to his glory.

Sometimes the struggle to find out what it means to live for God is a gut-wrenching, existential, at-the-very-heart-of-who-I-am search, but it is also a beautiful journey. I have been taught from the very beginning who I am on this journey: a child of God, a gift from God, and dare I say, a gift to God.

A big part of my story is that I so often forget who I am, and I forget or don't really live the tenets I have been taught and hold dear. But a bigger part of my story is this truth: the Master Weaver always brings me back to himself.

Aarda Ringnolda Rooks is an English teacher at Hamilton District Christian High School in Ancaster, Ont. She was one of the under-40 presenters at the "Serving Christ in the Nineties" conference held in Niagara Falls, Ont., in February this year.

Power of attorney: as important as a will

John Hofstee

In previous articles I have dealt with the appointment of guardians, and the importance of making a will. There is one more important document that you should have your lawyer draw up: a continuing power of attorney for property that takes effect when you are not able to look after your own affairs.

Who would pay your bills and look after your affairs if

you are not able to do so? It is possible that you suffer a serious illness or an accident that puts you in a coma, and we all know someone who has Alzheimer's. If you are unable to handle your own affairs, your bills might not get paid, and your spouse or children would not be able to sell your house and other property. This can be a real hardship.

Under a new law which has

been passed in Ontario, the spouse (or another person) would go to the Public Guardian and Trustee and request power to deal with the incapacitated person's affairs. This person would have to file a "management plan" which will require an accountant and a lawyer to prepare, and which would probably cost more than \$1,500. In addition, bond will have to be posted. In other provinces there are probably similar arrangements. Or you would have to get a court order to be able to take control of the "estate."

It is much simpler if someone

(husband, wife or other person) has a power of attorney. Everyone should have their lawyer prepare a power of attorney which is to go into effect when the signer is not able to look after his/her own affairs. In other words, you sign the power of attorney now, and it only becomes effective if and when you become incapable of looking after your own affairs.

Involve both spouses

The power of attorney is usually left with the lawyer, with instructions as to what would happen for it to become effective. You can insert a clause that a doctor or minister has to certify that the signer is not able to handle her affairs. Yes, both husband and wife should prepare such a power of attorney.

The power of attorney should state that it is "enduring" or "continuing" past your incapacity, and state that one of the purposes of the power is to bypass the involvement of the Public Trustee under mental health acts. Many lawyers have

not had much experience with this type of power of attorney, but there should be many more drawn up in the near future.

In order to have the documents properly drawn up, a lawyer should be consulted, although there are kits available should you wish to draw up your own. In Ontario, the Ministry of the Attorney General makes a Power of Attorney Kit available for those who want to draw up their own.

Another power of attorney that you should consider is a Power of Attorney for Personal Care. Again, if you become mentally incapable, this document would give the appointed person the authority to make decisions about your personal care, i.e. such things are where you live, what you eat and the kind of medical treatment you receive. The Ontario kit also includes a blank form for this power of attorney.

John Hofstee is a retired high school teacher living in London, Ont.

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Opinion

From personnel to human resources

Bill VanDyk

I used to work for a government funded children's mental health agency. Until about seven years ago, one of the many committees of the board was called "personnel committee." Some of the board members worked at big corporations, like Bell Canada and Union Gas. At their behest, the name of the personnel committee was converted to "human resources committee."

At about the same time, a new term came into vogue in reference to the human beings who used the services of a mental health centre. Instead of "clients" they were to be called "consumers." Even the Ministry office began to use this term. The government wanted us to have some "consumers" on the board, to represent people who actually used our services. We needed to get feedback from "consumers" about the services they received. Human beings were, and are, defined as something that exists as a function of the corporation or agency, an asset or a liability, a consumer or a user.

This was not the result of some innocent whim on the part of these board members. Nor was it due to any change in the actual function of the personnel committee, or of clients. The new names were nothing more or less than a reflection of the way modern businesses see the human beings who work for them: they are no longer "persons"; they are resources, like electricity, gas, spare parts or any other material resource. They can become outdated and unneeded.

IBM changed

For many years, IBM was known far and wide as the corporation that never let anyone go. When you had a job with IBM, it was for life. Considering the present business climate, this attitude seems odd. Why did IBM feel that it should commit itself to providing job security and stability to its entire work force? I think they did so because most businesspeople in the early days of the company believed that it was right and good to treat their employees well, as persons, instead of as machines or raw material. They expected their employees to be devoted to the success of the company, and in return for that devotion, they felt they owed something to their employees.

This attitude seems a little quaint, even ridiculous today. IBM, which was slow to adopt modern business practices, recently lost more money than any other corporation in history. And so even IBM is now forced to regard its employees as a "resource," and thus has dispensed with 50,000 of them in the past two years.

Language is not dead. Humans are brilliant at finding new phrases and descriptions for things that have become burdened with a history. We all know what genocide is, so how about some "ethnic cleansing" instead? The modern homosexual couple lives what is called "an alternative lifestyle." Governing on the basis of moral principles is now called "political correctness." When referees in hockey refuse to call even the most brutal, blatant penalties in overtime in the playoffs, they are said to be "letting the players decide the game."

Calling an employee a "human resource" is a small but sure indication that a company is learning to regard its employees as a disposable byproduct of the production process.

I hope that we as Christians never come to regard employees as "human resources" or clients as "consumers." Here's an opportunity to show we are different, by defiantly proclaiming that our employees are personnel, created in the image of God, and far more valuable than a mere "resource."

Bill VanDyk is a computer consultant who lives in Kitchener, Ont.



How much time for sermon preparation?

Dear P & M:

What is the maximum number of hours for a minister to spend writing a twenty-five minute sermon? Our minister says it takes him 21 to 23 hours. Two Sunday sermons and he says he has spent 42 plus hours on sermon writing. I say that's crazy! He must be a slow writer.

He doesn't have time for much else and only visits the very sick. In the years that he has pastored us many of the families, including widows, have not had a visit. He doesn't participate in local ministerial work. No member from the congregation has been past the doorstep of the parsonage. He never invites anyone in. He doesn't socialize.

Members of the congregation, especially those better versed in the Bible, sometimes shake their heads at his interpretation of Scripture. These ordinary people who do not know Greek or Hebrew and who have had no religious training, as the minister has had, are fed up. I find myself wondering how this man got called to be a minister.

Dear Sermon Preparation:

From the sounds of it, your pastor is a very methodical man who is very concerned about writing an excellent sermon. Our sense is that he's too hard on himself while trying to get it just right.

We also have heard pastors say that sermons take up to twenty hours to write. In our opinion that's just too much time to spend on this part of ministry. When you think of it, that means someone is doing one hour of preparation per one minute of delivery.

All of this sets up a vicious cycle. Two sermons take forty-plus hours a week. After meetings and teaching responsibilities, there's little time or energy left for pastoral visiting. Consequently, your pastor is isolated from the very people for whom he is writing his sermons. What he ends up with are sermons that evidence lots of scholarly research but little sensitivity to the needs, questions, disappointments and dreams of his flock.

Interaction with people makes sermons come alive. A proper balance between pastoral visiting and sermon research puts blood into a sermon's veins. How sad that your pastor is so trapped by sermon deadlines that he is isolated from the very people God called him to reach. How sad that all his effort is not appreciated because his ministry is not balanced.

It is not our place to say how long it should take to write a sermon. For some, it is a weekly struggle

throughout their ministries. We can describe what works for Peter but please don't let his approach be prescriptive.

Peter takes six to eight hours per sermon. He will spend a morning doing research and soaking in the passage; then he'll leave it and do other things such as visiting, administrative work, class preparations, whatever. Meanwhile that sermon is perking while he drives around, goes for his run, etc. He doesn't count those hours. The next day he'll take another block of time, either morning or afternoon, and write an extended outline. It works the same way with the second sermon. After these two outlines are down on paper he keeps shaping, editing and honing his message. But all this happens on a barely conscious level. On Sunday morning he re-reads his outline, writes in some additional points or scratches a few that seem to hamper the flow, and then goes for a run. One more read-through before church and it's time for the Spirit to go public with the message that he's been laying on Peter's heart all week through the research he's done and the conversations he's had.

The point is, the best sermons are those that evidence solid research and an awareness of what lives in the congregation. It's what presbyterian students are taught as far back as Speech 100, i.e. speakers must know their audiences.

What can you do for your pastor? It is the council's duty to supervise his ministry. If his lack of congregational involvement is making his preaching ineffective, the council must tell him so. It may help to relieve him of one of the services for a time, and to encourage him to use that available time to catch up on his visiting. He also needs to be reassured by you that his sermons don't have to be masterpieces that anticipate every criticism and cover every possible point. People who see that their pastor is active in the congregation are very pleased with B plus sermons, whereas they tend to be unresponsive to A plus sermons from a pastor who is a virtual stranger to them.

Write to: P & M
c/o Christian Courier
4-261 Martindale Road
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Ladouce, Tom Zeyl, Marian Van Til and Bert Witvoet.

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Events

1945-1995

50th anniversary of the liberation of the Netherlands

Many celebratory events are being planned in Canada to mark the 50th anniversary of the liberation of the Netherlands and the end of World War II. During the month of April, Christian Courier will run a special "Calendar of Events" highlighting the events that have been communicated to our office. No doubt, other events have been scheduled of which we are not aware. Watch for local announcements. For now, we list the events we've been told about. If your community's events are not listed, please let us know. It is best to fax us at (905) 682-8313, attention Stan de Jong.

Aylmer, Ontario.

The Canadian Legion Branch, the local museum and the congregation of the Christian Reformed Church are busy preparing for a non-denominational peace service to be held at 1 p.m. in the Aylmer CRC on Saturday, April 29. During the whole week a Legion-Museum War Exhibit will be held in the Aylmer Christian school. On Saturday evening the Bible League will present Don Van Polen's multi-media show "The Holland We Remember." Info: Rev. John D. Hellings, (519) 773-3025.

Chatham, Ontario.

The "Thank You, Canada" committee contacted all 11 Canadian Legion branches in the area and invited WW II veterans and their spouses to attend special anniversary celebrations. May 5: A Toronto musical group will present "Good Luck to the Boys of the Aces" at 8 p.m. in the Kinsmen Auditorium. The evening is dedicated to the veterans and will feature music from both World Wars. May 6: A "Thank You Canada" parish Mass at 3 p.m. from the William Street Armoury consisting of marching and pipe bands, Legion honor guards and various floats, the parade will include representatives from Dutch and Canadian governments, flags of all 12 Dutch provinces and a number of WW II vehicles. The parade will be followed by a dinner dance at 6 p.m. where war vets will be honored. May 7: Wreath-laying ceremony at 10:30 a.m. at the cenotaph (music by the "Chatham Calvary Choir") followed by a special worship service at Park Street United Church (music by the "Laudate Dominum Choir" and the "St. Thomas Male Choir") Info: Jack Van Mamum (519) 351-4311.

Hamilton/Wentworth, Ontario.

The "50th Liberation Fund" is organizing a series of events to honor WW II veterans. May 4: Commemorative church service at St. James Anglican Church, Dundas, and placing of wreaths at the cenotaph. May 5: Liberation dance at the Dundas Community Centre. May 9: The Ladies Auxiliary of the Dutch Canadian Legion will be hosting the famous Dutch male choir "Mastreechter Staar," which will give a concert at 8 p.m. in the auditorium of Redeemer College. Ancaster May 27: "Dutch Day" in Dundas, with special food and entertainment. At 7:30 p.m. the Dutch Royal Military Orchestra will perform in the Dundas Arena. Info: Joyce Korthuis (905) 383-9477.

Orillia, Ontario.

First Christian Reformed Church is organizing a service of thanksgiving and commemoration on Sunday, May 7, at 7 p.m. in the Orillia Presbyterian Church (Peter St. & Newnall). Rev. Jack Vos (Barrie) will bring the message. Music by the male chorus, "The Chiralters," and the Salvation Army Band. A capacity crowd of about 1,000 is hoped for. Info: Feite Greidanus (705) 326-3068.

Ottawa, Ontario.

Many and varied events are being planned by Ottawa Valley's Dutch Canadian Association in association with the "Canada Remembers Committee." May 5: This day has been declared "Flag Day." The community is urged to fly both Canadian and Dutch flags.

At 6 p.m. a special liberation dinner/dance will be held at the Canada Reception Centre, Hangar #11, CFB Upplands with music by the Canadian Armed Forces Band and the "Osgoode Township Male Choir." The Dutch ambassador, His Excellency Jan Fielstraars, will join in thanking WW II veterans. May 7: Service of praise and thanksgiving at 7 p.m. in the St. Andrew's Presb Church (Kent & Wellington), which is held under the auspices of area Christian Reformed Churches. The Salvation Army Ottawa Citadel Brass Ensemble and a mass choir will participate. May 18: Gala concert by the famous Dutch male choir "Mastreechter Staar" at the National Arts Centre along with the Dutch Royal Military band. Princess Margriet of the Netherlands will attend (attendance by invitation only). May 19: The "Mastreechter Staar" will give an evening concert at the Nepean Centrepointe Theatre (open to general public). May 20: Ottawa's Dutch community will break ground for a \$3 million windmill which will stand as a permanent monument to Canada's role in liberating the Netherlands (the windmill is scheduled for completion in May, 1996). May 17-22: This year's "Canadian Tulip Festival" will be a once-in-a-lifetime celebration marking the 50th anniversary of the liberation of Holland. Info: John Van Noort (613) 224-7756.



Picture Butte, Alberta.

A local committee is organizing a "WW II Veterans Appreciation Day" on May 20 on behalf of the Dutch-Canadian communities of southern Alberta. A commemorative service will be held at 3 p.m. at the town's cenotaph. About 500 veterans are expected to participate and attend a reception at 4 p.m. where "oliebolien" will be served. This will be followed by a banquet (6 p.m.) and dance. The committee entered a KLM-sponsored contest offering free airline tickets. KLM Montreal's office has informed Gerty Heinen (secretary) that the committee has been awarded 25 tickets to fly veterans from Calgary to Amsterdam! Info: (403) 732-4380.

Renfrew, Ontario.

A parade to the local cenotaph is planned for May 6 at 1 p.m., followed by a wreath-laying ceremony on behalf of the Dutch-Canadian community with the children presenting one flower each. An inscribed memorial stone will then be unveiled. This is followed by a "Dutch Koffietafel," with music and short speeches. Info: Jaké Hultink Sr (613) 432-8942.

Sarnia, Ontario.

Special concert by the "Con Spirito Choir" (directed by John Kaldewey) on Saturday, May 6, in the Temple Baptist Church. Special music by Laurens Kaldewey (organ), Benita Wolter (soprano), the "Sursum Corda Male Chorus," and members of the Royal Canadian Legion Colour Guard and pipe band. The concert includes a special service of remembrance. Info: (519) 383-0438.

Stoney Creek, Ontario.

The "Liberation of Holland 1945" committee is finalizing the details for various events on Saturday, May 6. A parade starting at 2 p.m. (along King St. East), will include bands from the "Royal Hamilton Infantry" and the "Argyle & Sutherland Highlanders," followed by a ceremony at the cenotaph. At 4 p.m., a commemorative service with special music is planned at the Stoney Creek Alliance Church (60th Hwy. B) where Rev. Henry R. De Bolster will bring the message.

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(Revised February 1, 1995)		
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 c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original.
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e) The rate shown above for classifieds covers any length up to five column inches. *Christian Courier* reserves the right to charge for additional column inches at the rate of \$15.00 per column inch (GST incl.).
NEWLYWEDS & NEW PARENTS
 We offer a one-year subscription for only \$25.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$25.00 and the couple's correct address.

Christian Courier
 4-261 Martindale Rd.
 St. Catharines, ON L2W 1A1
 Phone: (905) 682-8311
 Fax: (905) 682-8313

1945 Hoogeveen 1995
 Welland the Netherlands
 On April 7, 1995, the Lord willing, we hope to celebrate the 50th wedding anniversary of our parents and grandparents

GERRIT JAN ROSEBOOM
 and
AALTJE ROSEBOOM (KIKKERT)

It is our prayer that the Lord will continue to bless and keep them in His care.
 With love from their children and grandchildren.
 Open house will be held from 2-4:30 p.m. on Saturday, April 8, 1995, in the Grace Chr. Reformed Church, Pelham St., Welland, Ont.
 Best wishes only.
 Address: 23 Acadia Dr., Welland, ON L3C 6L4

Personal

ONE TO ANOTHER

Christian companion magazine
 Hundreds of readers Canada wide
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 Lethbridge, AB T1J 4A2

Job Opportunities

Growing rural congregation of 700 members, 50 per cent of whom are under 25 years of age, is seeking a qualified individual to enhance its youth ministry. The ability to lead in worship will be an asset. Reply to:

WoodyNook CRC
 Lacombe, Alta.
 c/o John Vander Meulen
 Phone (403) 748-2765
 or fax (403) 885-2122

Summer Job Market

Looking for summer employment
 Student has farm experience but is willing to do anything. Ryan Slotegraaf (705) 749-3515

Births

SCHUT:

With praise and thanks to God the giver of all life, we, Harry and Janet, are pleased to announce the birth of

AMY ALISSA

She was born on March 20, 1995, weighing 8 lbs. 8 oz. and she was 21 inches long.

Tracey is very proud to be a big sister. Proud grandparents are John and Alice Schut of Woodstock, Ont. and Bill and Fran Eekhof of Tavistock, Ont. Also sharing in our joy are great grandparents Fenna Schut of Smithville, Ont., and Huibert and Dickey DeGroot of Tillsonburg, Ont.

Classifieds

Anniversaries	Anniversaries	Anniversaries	Obituaries	Obituaries
1955 April 20 1995 With praise and thanks to God we with our parents FRED and SYTSKE HELDER (nee VAN DYK) a joyful day as they celebrate their 40th wedding anniversary Congratulations and love from your children, grandchildren and great grandchildren Sjoerd & Ellen van Dyk — Germany Adriën & Dorothy Dekker — Woodstock Andy & Josephine van Dyk — Inger soll We invite family and friends to an open house on Saturday, April 22, 1995, from 2-4 p.m., at the Chr. Ref Church, Aylmer, Ont. Best wishes only. Home address: 110 Caverly Rd Apt. #28, Aylmer, ON N5H 2P4			ALBERT VAN DYKE formerly of Drayton, Ont., passed away peacefully at the Heritage House Nursing Home, St. Jacobs, Ont., on Monday, March 27, 1995, in his 86th year. "Bless the Lord, O my soul and all that is within me, bless his holy name" (Ps 103:1). Beloved husband of the late Jantina Mulder (1988). Dear father of: John Van Dyke — Drayton Ralph & Alice Van Dyke — Kitchener Tim & Zeelena Van Dyke — Merrickville Pete & Faye Van Dyke — Elmira Ina & Jake Drost — Moorefield Jenny & Herman Yzerman — Cambridge Freida & Ron De Koning — Moorefield He will be fondly remembered by his 21 grandchildren and eight great grandchildren. He was predeceased by three brothers Jan, Ralph, and Koop Van Dyke. Rev. David Tigchelaar conducted the funeral service in the Chr. Ref Church, Drayton, Ont., on Thursday March 30, 1995. Interment Drayton Cemetery. Correspondence address: Mr. John Van Dyke, Box 201, Drayton, ON N0G 1P0	Utrecht, Fr. St. Thomas, Ont. June 23, 1900 — March 28, 1995 "Werpt al uw bekommernis op Hem, want Hij zorgt voor u" (1 Petrus 5:7). We thank God for and celebrate the 94 years of life that the Lord gave our dear mother, Beppe and great- grandmother.
			FREDERICK DE VRIES "For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord" (Rom. 6:23). On Wednesday, March 15, 1995, the Lord peacefully took to His heavenly home our father, grandfather, great-grandfather, and great-great-grandfather after a short illness. He was in his 92nd year. Beloved husband of the late Gerda Bink (1976). Predeceased by son-in-law Andrew Veenstra (1986), a grandson John Veenstra (1971), two brothers and one sister. Beloved father of: Wilma Veenstra — Clinton, Ont. Elise & Frank Veenstra — Dresden, Ont. Margaret & Frank Vander Heide — Chatham, Ont. Ann & Elco Wiersema — Dundas, Ont. Arnold & Gertie De Vries — Chatham, Ont. Charles & Jennie De Vries — Dresden, Ont. Alice & Fred Postma — Chatham, Ont. Christine & Bill Kloostera — Dresden, Ont. Harry & Joanne De Vries — Dresden, Ont. Janet & John Fischer — Grand Rapids, Mich. Dear grandpa to 46 grandchildren, 60 great-grandchildren and two great-great-grandchildren. Brother of John Devines of Dresden, Arie Luyt of Chatham, Pieter Devines and Ellie & Bertus Leemhuis of the Netherlands. The funeral service was held on March 18, 1995, at the Free Reformed Church, Gregory Drive East, Chatham, Ont., with Pastor Hans Overduin officiating. Correspondence address: F. Vander Heide, 112 Sylvester St., Chatham, ON N7M 5P4	GRIETJE (GRACE) EIZINGA (VAN DER MEER) She lived humbly and joyfully before God and people, strong in faith, love, encouragement and generosity. She was preceded into God's home by her husband David Eizinga (1966), her daughter Martha Dyk hus (1978), her son-in-law George Veenstra (1990) and 10 brothers and sisters. She will be dearly missed and remembered by her children: George & Manon Dykhus — London, Ont. Grace Veenstra — London, Ont. Ann & Andy Van Helvoort — St. Thomas, Ont. and her grandchildren and great- grandchildren. Wes & Jeannette Veenstra — London, Ont. Michelle Ashleigh Peter Dykhus & Jayne Wark — Bedford, N.S. Martha Claire Lucy Grace (Veenstra) & Mark Jenkins — London, Ont. Tim Kate Ben Emily Betty (Van Helvoort) & Fred Morsink — Waterloo, Ont. Kaleigh Nadine Gregory Margaret Dykhus & Pieter Pereboom — Ilderton, Ont. David & Donna Van Helvoort — Port Stanley, Ont. Michael Joshua Andrew, Mark Fred & Laune Van Helvoort, St Thomas, Ont. Melissa Mathew Margaret Van Helvoort & Kees Mor- sink — Waterloo, Ont. She is also survived by her sister Geertje Stelwagen of Garyp, Fries- land, the Netherlands. Correspondence address: 51 Luton Cres., St. Thomas, ON N5R 5V4
			JOHANNA RUIJF-NIEUWENHUIS The Lord prepared a place for her in heaven, on Wednesday, March 15, 1995. Beloved wife of Gerrit Ruijff (deceased Jan. 6, 1994). Dear mother of: Wilma & Ralph Euverman — Ottawa, Ont. Gerry & Tina Ruijff — Grimsby, Ont. Dickie & Gordon Guy — Calgary, Alta. Ellie & Felix Boer — Belleville, Ont. Joyce & Bob Van Der Velde — Geor- getown, Ont. 15 grandchildren and 23 great grandchildren. Correspondence address: G. Ruijff, 8 Kingsway Cr., Grimsby, ON L3M 3E8	"I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us" (Rom. 8:18, RSV). On Saturday, March 18, 1995, at St Joseph's Health Centre in Sarnia, Ont. ARTHUR WALLACE passed away at the age of 76. Beloved husband of Jantina (Zylstra) Wallace. Dear father of: Jack & Annelies Wallace Antonette (Netty) & Santo Giomo Tilly Wallace Henry & Cathy Wallace Edward & Sally Wallace Lynda & Mark Martens Richard & Bev Wallace Nancy & Rob McCartney Dear grandfather of Jennifer & Jim Jason, Darryl & Rosa, Michelle, Mat- thew & Sara, Holly & Ashley, Tanya, David, Lena & Daniel Ryan & Branne. Predeceased by his parents Anne and Tryntje Vander Wal and brothers Harm and Jacob Vander Wal and sister Bouke Councill. Funeral service was held on Tues- day, March 21, 1995, at 2 p.m., from the Redeemer Chr. Ref. Church, Sarnia, Ont. Correspondence address: Jantina Wallace, 5518 Telfer Rd., Sarnia ON N7T 7H3, (519) 383-8585.
			Look for Peter and Marja on page 13...	One month short of her 90th birthday the Lord called home (March 18, 1995). SYLVIA T. TOP (nee HAAN) Beloved wife of Edward Top for 64 years. Dear mother of: John & Henrie Top — Mount Brydges, Ont. Hilda & Eno Jansma — Saskatoon, Sask. Greta (†1947) Tena & Tony Abblas — Brockville, Ont. Grandmother of 10 and great- grandmother of 14. Psalm 23. Her life was Christ, her death was gain. Correspondence address: 7900 Mc- Laughlin Rd. S., Holland Chr Homes, T.T. #613, Brampton, ON L6V 3N2



Classifieds

Church News	Teachers	Teachers	Teachers	Teachers
<p>Christian Reformed Church</p> <p>Call extended: — to Bethel, Lacombe, Alta. Rev Kirk MacNeil of Lindsay, Ont.</p> <p>New place and time of worship: — Good News Chr Ref. Church, 476 Clarke Road, London, ON N5V 2C7 Sunday worship services 10 a.m. and 5 p.m.</p>	<p>DUNCAN, B.C.: Duncan Chr. Elementary School is accepting applications for a learning assistance position and has possible openings in the upper intermediate and primary levels. Contact:</p> <p>Mrs. J.M. Spyksma 5781 Chesterfield St. Duncan, BC V9L 3M1 Phone: (604) 746-5341 or fax: (604) 746-3615</p>	<p>LACOMBE, Alta.: Lacombe Chr. School, appr. 325 students in K-9, located in Central Alberta, invites applications from qualified teachers for a junior high math-science-computer studies position, a junior-high language arts-social studies position and possible elementary positions. Applicants must qualify for Alberta teacher qualification. Please send resume and letter of application to:</p> <p>Wernart van Deventer Lacombe Chr. School P.O. Box 1749, Lacombe, AB T0C 1S0 Phone (403) 782-6531 Fax (403) 782-5760</p>		
<p>Teachers</p> <p>BELLEVILLE, Ont.: Belleville District Chr. School is accepting applications for the principal/teacher position beginning with the 1995/96 school year. B D C S is a multi-denominational Christian School with approximately 100 students. Junior Kindergarten to Grade 8. The applicant must be a committed Christian who will provide leadership for and work closely with faculty and staff, board members and parents. For more information contact:</p> <p>Leo VanArragon, Principal Belleville Distr. Chr. School R.R. #5 Belleville, ON K8N 4Z5 Telephone: (613) 962-7849</p>	<p>EDMONTON, Alta.: Edmonton Chr. High School.</p> <p>Possible Openings in High School up to full-time mathematics business education religious studies at the Edmonton Christian High School Apply to: Mr. Stuart Williams 14304-109 Avenue Edmonton, AB T5N 1H6</p>	<p>LEDUC, Alta.: Covenant Chr. School (K-9, 183 students) is inviting applications for a Grade 9 teacher. An experienced teacher with interest in social studies and language arts would be preferred. If you are interested in becoming a part of this supportive and enthusiastic community of learners, submit your resume to:</p> <p>Covenant Chr. School Gayle Monasma, Principal Box 3827 Leduc, AB T9E 6M7 (403) 986-8353</p>		
<p>CHATHAM, Ont.: Chatham Chr. High School has two possible openings for those who would like to teach at the secondary level. One full-time in the area of science, computer and one part-time art. Qualified applicants may send their resume and covering letter to:</p> <p>Mr. Bruce Mitchell, Principal Chatham Chr. High School 90 Park Ave. E. Chatham, ON N7M 3V4</p>	<p>HOUSTON, B.C.: Houston Chr. School is an expanding school that needs to fill the following position:</p> <p>PRINCIPAL/TEACHER Interested teachers are encouraged to contact the school</p> <p>Houston Chr. School Doyle Siemers, Principal Box 237 Houston, ON V0J 1Z0 Phone: (604) 845-7736 Fax: (604) 845-7736</p>	<p>METCALFE, Ont.: Community Chr. School has an opening for a Grade 1/2/3-teacher. Please send resume to:</p> <p>Beth Ripmeester, Principal Box 540 Metcalfe, ON K0A 2P0 or phone (613) 821-3669</p>		
<p>DRAYTON, Ont.: Calvin Chr. School invites candidates to apply for a possible combined-grades opening in the primary division for the 1995-1996 school year. The ability to teach French is an asset. C C S is a well-established school, in a pollution free, rural setting, close to Kitchener/Waterloo and Stratford. As a very supportive, active community, we offer a program that includes a challenging job description, a laid-out curriculum, a library, special education, a gymnasium and extensive extra-curricular activities. If you would like to become part of a vibrant team with a mix of young and young-at-heart colleagues who are committed to provide high quality Christian education, please forward your resume and application to the principal:</p> <p>Mr. A.J. Vanderstoel Calvin Chr. School Box 141 Drayton, ON N0G 1P0 Phone: (519) 638-2935 Fax: (519) 638-2935</p>	<p>JARVIS, Ont.: Jarvis Distr. Chr. School invites applications for the following teaching positions for the 1995-96 school year:</p> <ul style="list-style-type: none"> * a maternity leave position for Grade 6 effective Sept. 1, 1995 through March 1, 1996, this position will quite likely continue for the full school year. * a possible opening for a Grade 7 teacher <p>For both positions, strengths in French, music, P.E., science or computers will be an asset. J D C S will have 10 classrooms, a full-time resource program, a staff of 13 and approx. 260 students for 1995-96.</p> <p>All letters of application, resumes, inquiries, etc., should be sent to:</p> <p>Garry Glasbergen, Principal Jarvis District Chr. School P.O. Box 520 Jarvis, ON N0A 1J0 Phone:</p> <p>school (519) 587-4444 home (905) 765-7919 fax (519) 587-2905</p>	<p>MISSISSAUGA, Ont.: John Knox Chr. School. Possible full-time teaching positions available in Primary/Junior and possible part-time position available in Junior/Intermediate. Candidates should mail resume by April 10 to:</p> <p>John Knox Chr. School of Mississauga 1884 Lakeshore Rd. W. Mississauga, ON L5J 1J7 Attention: Lorna Keith</p>		
		<p>ORANGEVILLE, Ont.: Orangeville Chr. School invites applications for a part-time resource/principal's relief teacher (intermediate level) and a possible teaching position at the junior level. The ability to teach music (instrumental and vocal) would be an asset. Please send a letter of application and resume to:</p> <p>Mr. George Hoytema, Principal Orangeville Chr. School P.O. Box 176 Orangeville, ON L9W 2Z6 Phone: (519) 941-3381</p>		
		<p>more ads on page 18.</p>		
			<p>Calvin Christian School Drayton, Ontario</p> <p>invites candidates to apply for a possible opening for</p> <p>PRINCIPAL for the 1995-1996 school year.</p> <p>C C S is a well-established school with, next year, approximately 186 students in a pollution free, rural setting, close to Kitchener, Waterloo and Stratford, Ont. As a very supportive, active community, we offer a challenging job description, a laid-out curriculum, a library, special education, a gymnasium, and extensive extra-curricular activities. If you would like to become the leader of a vibrant team with a mix of young and young-at-heart colleagues who are committed to provide high quality Christian education, please direct your inquiries, resume and application to:</p> <p>The Education Committee Calvin Christian School Box 141, Drayton, ON N0G 1P0 Phone: (519) 638-2935 Fax: (519) 638-2935 All inquiries will be kept confidential.</p>	
			<p>Centennial Christian School Terrace, B.C. Teaching Positions Open</p> <p>Centennial Christian School invites applications from committed Christian educators to fill definite openings for the 95/96 school year in the following areas:</p> <p>Grade 3 - Primary Teacher Grade 8-10 - Math/Science Grade 4-10 - French Grade 6-10 - Band/Music</p> <p>Further openings are anticipated at other grade levels and subject areas. Teachers with knowledge and background in computer instruction are also encouraged to apply.</p> <p>Centennial Christian School presently offers Christian education to approximately 255 students in Kindergarten-Grade 10. The addition of Grades 11 and 12 is being planned. Please contact:</p> <p>Centennial Christian School Frank Voogd — Principal 3608 Sparks Street, Terrace, BC V8G 2V6 Phone: (604) 635-6173 Fax: (604) 635-9385</p>	
			<p>ADMINISTRATOR</p> <p>Taber Chr. School, Taber, Alta., is in need of a principal for the 1995/96 school year. T C S, a K-9 school of 160 students located 50 kilometres east of Lethbridge, Alta., is one of two schools operated by the Society for Christian Education in Southern Alberta. Applicants should be committed Christians and knowledgeable about the Reformed world and life view. Please direct all inquiries and resumes to:</p> <p>Henry Ronda, Principal P.O. Box 2256, Taber, AB T0K 2G0 Phone: (403) 223-4550 Fax: (403) 223-4693</p>	

Classifieds

Miscellaneous

Miscellaneous

POSITION AVAILABLE:
FINANCE ASSISTANT

The Christian Reformed World Relief Committee of Canada invites applications for the half-time position of finance assistant in the Burlington offices of the Christian Reformed Church. Duties would include general accounting, receiving, accounts payable, and payroll/benefits administration. In addition to a commitment to the values of the organization, candidates should possess strong accounting and computer skills, and appropriate knowledge and experience related to the duties above. Accuracy, neatness, and organization are important attributes. Please address resume, including references and letter of application to:

Mr. Terry Veldboom
CRWRC of Canada
P.O. Box 5070, Burlington, ON L7R 3Y8
Phone: (905) 336-2920 Fax: (905) 336-8344

Deadline for applications: April 19, 1995.

NORTHUMBERLAND
CHRISTIAN SCHOOL

invites applications for the position of

Teaching Principal

Please direct all inquiries to:

Search Committee
Northumberland Christian School
R.R. 5, Cobourg, ON
K9A 4J8

WANTED

Progressive greenhouse manufacturer has an opening for qualified person(s) with working knowledge of Autocad for windows and related software. Working knowledge of structural design also required. Send resume to:

WESTBROOK GREENHOUSE SYSTEMS
270 Hunter Rd., P.O. Box 99, Grimsby, ON L3M 4G1

PASTOR NEEDED

Bethel Reformed Church, Abbotsford, B.C., Canada, needs a new pastor. This 40-year-old congregation has 150 members, ranging in all ages. We are looking for a pastor whose challenge will be to inspire us through meaningful worship and leadership.

Evangelical pastoral experience in ministry to families as well as ability to equip us to reach out into the community is paramount. A detailed church profile is available.

Send resume to:

Lawrence DeVries, Chairperson of the Search Committee
4593 Tyler St., Yarrow, BC V0X 2A0, Canada

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Approx. 3800 sq. ft., close to Belleville, Ont. Excellent income for the right trade-business person. Owner retiring.
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(905) 352-2308

completely-furnished chalet in the Blue Mountain area. Livingroom, kitchen, two bedrooms, two 3-piece bathrooms. Beautiful view of the Beaver Valley and Georgian Bay.
\$300 weekly/\$150 weekends.

For more info, call Sake or Chelsey Dykstra at (519) 599-3789 or write to: Box 7, R.R. 2, Clarksburg, ON N0H 1J0

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Family resort, clean house-keeping cottages, very close to 9 miles of sandy beach, excellent golf courses, fishing and many other attractions.

For information contact:
Len & Rita Bette
459 Mosley St.,
Wasaga Beach, ON L0L 2P0

Phone: (705) 429-2420

Calendar of Events

April 8 Concert by "The Ambassadors," 8 p.m., Alexandra Presb. Church, Brantford, Ont. Tickets/Info.: (509) 753-1602.

April 8 Spring concert by TKUC choir, 8 p.m., West End CRC, Edmonton, Alta.

April 8 Dundas Valley Foundation Conference on "Does the Public School have a future?", 9 a.m.-4 p.m., Redeemer College, Ancaster, Ont. To register, call (905) 659-0389.

April 18-22 Spring concerts by the choir and band of the OCMA (Leendert Kooij, director) with Andre Knevel at the organ.

Apr. 8: 8 p.m., King St. United Church, Trenton, Ont.; Apr. 12: 8 p.m., St. George's Memorial Church, Oshawa, Ont. Tickets/info.: (416) 636-9779.

April 8-22 The Georgetown and Achill Choral Societies (dir. Dale Wood), presents "Canada Remembers," a series of concerts on Apr. 8: 7:30 p.m., Holland Chr. Homes, Brampton, Ont.; Apr. 9: 8 p.m., Westminster United Church, Orangeville, Ont.; Apr. 22: 8 p.m., Holy Family Church, Bolton, Ont.; Apr. 23: Holy Cross Catholic Church, Georgetown, Ont.

To April 10 Art show at Redeemer College (works by Kennedy-Pas-Vaandering-Vander Stelt), Ancaster, Ont. Info.: (905) 648-2131.

April 11 "The Holland We Remember," multi-media presentation, 8 p.m., CRC, *Fruitland*, Ont. Free will offering for The Bible League.

April 14 Easter hymn singing featuring the "Christian Choir New Life," 7:30 p.m., Covenant CRC, St. Catharines, Ont.

April 14 Gabriel Faure's "Requiem" will be performed by the choir and soloists of Central Presb. Church, 8 p.m., 165 Charlton Ave., W., Hamilton, Ont. Info.: (905) 522-9098.

April 14 "The Ambassadors" send-off concert "Free to Sing" in celebration of the golden anniversary of the liberation of the Netherlands, 2:30 p.m., in the (re-built) First CRC, Hamilton, Ont. Tickets at the door.

April 14 "Komt nu met Zang" annual Dutch service with Rev. P. Kraneburg and the "Ambassadors Male Choir," 7 p.m., Redeemer College, Ancaster, Ont.

April 15 Fourth annual "Invitational Hockey Tournament" with teams from Aylmer, Calvin, Calvin Alumni, Strathroy, Mt. Brydges, Ancaster, Burlington and the Dordt alumni. At Tri-Township Arena, Mt. Brydges, Ont. Bring the whole family!

April 15 Easter concert with Ian Sadler (organ & piano) and Catherine Sadler (soprano), 8 p.m., Mountainview CRC, Grimsby, Ont.

April 16 "Nederlands Paaszaagdienst," 7:30 p.m., Emmanuel Ref. Church, Woodstock, Ont.

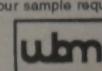
April 18 The Hamilton Philharmonic Orchestra and the Redeemer College Choir present an evening of music by Handel, Faure, Bach and others, 8 p.m., RC Auditorium, Ancaster, Ont. Info.: (905) 648-2131.

April 22 "Men in Praise," Christian Male Chorus Festival (200 voices, six choruses), 7:30 p.m., North Park Community Church, 1400 Fanshawe Park Rd., E., London, Ont. Tickets: (519) 773-3267.

April 22-29 Spring concerts by the OCMA choirs and band (Leendert Kooij, director), with Andre Knevel at the organ.

Apr. 22: 7:30 p.m., Trinity United Church (Park & Main), Newmarket, Ont.; Apr. 29: 8 p.m., Melville United Church, Fergus, Ont. Tickets: (416) 636-9779.

Events/Classifieds

Miscellaneous	For Rent	For Rent	Events	Events
<p>How to Write Your Memoirs (or how to talk your parents into writing theirs). Booklet with interviewing, writing, and publishing information. Forms and resources list. Send \$7.95 to FMP, 44 South Dr., St. Catharines, ON L2R 4V2.</p> <p>Urgently needed live-in Christian homemaker, willing to give loving care to boys aged 6 and 9. Write: Harry Van Dyk Box 132 Peers, AB T0E 1W0 or phone (403) 795-2160</p>	<p>Cottage — to rent — very clean and on beautiful lake. One hour north of Bancroft, Ont. Canoe and rowboat included. Phone (905) 648-5869.</p>	<p>HOUSE FOR RENT 3 Bedroom house with 2 appliances and garage. Stoney Creek/Hamilton, Ont., area. Phone (905) 662-7037</p>		
<p>Teachers</p> <p>WILLOWDALE, Ont.: Willowdale Chr. School invites applications for possible teaching positions in K-8. Experience in French and/or Phys. Ed. will be given special consideration. Please send letters of inquiry with resume to:</p> <p>D. Jurjens, Acting Principal Willowdale Chr. School 60 Hilda Ave. North York, ON M2M 1V5 (416) 222-1711 or fax to (416) 222-1939</p>	<p>4th Annual Strathroy Community Christian School Invitational Hockey Tournament</p> <p>APRIL 15, 1995 at the Tri-Township Arena Mt. Brydges, Ont.</p> <p>Teams from Calvin, Calvin Alumni, Aylmer, Strathroy, Mt. Brydges, Ancaster, Burlington and Dordt Alumni will be involved.</p> <p>Bring the whole family! Admission — Adults — \$5.00 Children (up to 13 yrs.) free! All proceeds to the Auxiliary for Christian Education.</p>		 <p>HELP US CELEBRATE ON MAY 6, 1995</p> <p>the 50 th ANNIVERSARY OF THE LIBERATION OF HOLLAND TO BE HELD IN STONEY CREEK 2 p.m. Parade (King St. E.) 4 p.m. Commemorative Service at Stoney Creek, Ont., Alliance Church</p>	
<p>The Living Word Sermons for reading services. Contact: R. Vander Ploeg Secr./Treas. 210 Clarke St. N. Woodstock, ON N4S 7M7 Phone: (519) 539-2117</p>	<p>Convention - 1995 Canadian Federation of Christian Reformed Women</p> <p>Theme: Liberated in Christ Speakers: Rev. Ralph Koops: "Liberated in Christ" Herman de Jong: "Stories of the Liberation" Music: Will Lammers, organ/piano Smithville District Christian High School Choir Peter Bulthuis, Director Date: May 10, 1995, starting 10 a.m. (coffee and cake being served between 9:30 - 9:50) Place: Bingeman's Park, 1380 Victoria Street North, Kitchener, Ont. Price: \$20 per ticket. A map will be included with the tickets. To order tickets: State clearly how many tickets you need; make your cheque payable to Convention-1995; include a self-addressed, stamped envelope; send your order to: Convention-1995, P.O. Box 335, Grimsby, ON L3M 4H8 Ticket sale ends April 30, 1995.</p>	<p>The Royal Male Choir Mastreechter Staar of the Netherlands accompanied by 2 grand piano pianists</p> <p>Alumni Hall The University of Western Ontario, London, Ont. Thursday, May 11, 1995, at 7:30 p.m.</p> <p>One of Europe's most famous male choirs, they have received 8 Golden Records and The Golden Tulip Award. It was formed in 1893 under the patronage of Queen Wilhelmina of the Netherlands.</p> <p>The repertoire of the 155 member choir includes: CLASSIC • FOLK • RELIGIOUS • NEGRO • SPIRITUAL • MUSICAL • OPERA AND OPERETTA</p> <p>Tickets \$12.50 per person</p> <p>To obtain tickets for this performance please contact: Louise or Mary Ann at (519) 631-9604 or send a cheque for the amount of the tickets to: Cor Vonk, P.O. Box 584, St. Thomas, ON N5P 4B1</p>	<p>Psalter Hymnals falling apart?</p> <p>Don't buy replacements, recycle them. We can rebind almost any book for a fraction of the cost of new, and the rebound books will last much longer than the original binding. Why not send us one of your church's hymnals or bibles and we will rebound it at no charge, just to show you how good your old books can look. Send your sample request on church letterhead with the item for binding.</p> <p>Limit one sample per church. Normal price for quantities of five or more is \$5.65. We rebind and restore all types of books, including personal and family bibles.</p>	 <p>Wallaceburg Bookbinding 1-800-214-BIND</p> <p>95 Arnold Street Wallaceburg, ON N8A 3P3</p>

Tuyl bids farewell

Well folks, it is like Kenny Rogers sings: "You got to know when to fold 'em." I am folding. This is my last column. I haven't counted the years I have been writing this stuff, but it must have been well nigh two decades. I started to do these irreverent scribbles way back in the '70s when churches were starting to think about sound amplification and the government started to think about deficit multiplication.

My pseudo-journalistic doodles were called then "Persoverzicht," and I fired away in Dutch. The column has had some name changes since. It went from "Persoverzicht" to "Pressreview" on page 2 but has ended on page 19 as "World News Bytes."

In all of it I realized that weekly news was like twice warmed-up coffee that can only be made tasty with a dollop of whipped cream. I tried to supply the cream: deflating the pompous, gibing the ancient repetitive platitudes of politicians, debunking the backroom slicksters, and somehow wrapping it all up in the weird but winning ways of humanity.

★★★

It is now time to quit. By the time you read this I will have reached the three-score-and-ten level. That's a bit of an amazing fact in itself, considering that at one time a domine sat beside my stretcher

and told me that I was about to leave this earthly scene. The three-score-and-span comes accompanied by creaky joints, a collection of aches and pains, and the temptation to pontificate on all kinds of diverse matters. The creaky joints I can put up with, but if I ever start sounding like the golden-age expert on everything I wouldn't be able to live with myself. There are already way too many people, preachers included, who know all the secrets of heaven and earth. Not this guy; the more I have listened, read, and studied, the more I have become convinced that my questions will ever outnumber my answers.

★★★

It's a bit difficult to quit. *Partir c'est mourir un peu.* That old favorite preacher of mine, however, knew it all along: "There is a time for everything and a season for every activity under heaven." This is my time for leaving the old rut and plowing a new furrow. I have just started a new job which I find quite challenging; there are a bunch of ideas whirling around in my brain, and I would like to do some writing. Way tucked away in a far corner of my mind is the wish to go to Indonesia to find the guy who shot me full of holes and have a beer with him.

World news

Carl D. Tuyl

That probably belongs in the file of impossible dreams.

★★★

I hope that I will be able to continue to preach. I was fortunate, blessed is probably a much better word, to have gotten the job that suited me: preacher. I learned to preach not so much in seminary as in one of the congregations where I was allowed to work. For five years people of that congregation would meet with me after the morning service and tell me what was good and what was bad about my sermons. Like a piano tuner will sit at an instrument until the sound is right, these people had the patience and the love to sit down with me till I got it right: God is love.

★★★

This is beginning to sound a bit like a farewell, which I am not very good at, and which in addition I hope it is not. Perhaps in the future the editors will again welcome some of my word processing. I have a lot of funny stories to tell. Living in a parsonage for nearly 30 years fills your life with a lot of farcical foolishness. A lot of that stuff is per-

colating in my long-term memory cells.

★★★

But when this last column is written, all the words, all the smiles it might have brought some, all the thoughts it might have evoked, all the disagreements it might have sprouted, and all the fun it was — everything winds up on the dustbin of history like shredded paper in a recycling plant. In the great scheme of things it was no more than the wind making a rush of whispers — which is true of most of our efforts. We can never underestimate our endeavors sufficiently. "If I boast..." said Paul, and he let it be known that bragging about his undertakings was a mistake. There is a Jewish saying which admonishes: "Look at yourself and despair, look at others and rejoice."

★★★

Well, anyway, the die must be cast, the last word must be written, and the departure must happen. I do it a bit reluctantly, like a lover saying goodbye to his sweetheart at the airport; but it must be done.

bytes



Thank you all for words and tokens of appreciation, for love expressed and for corrections offered in friendly fashion. My heartfelt excuses for when I irritated you, rubbed you the wrong way and perhaps insulted you.

Here's my last advice. Treasure it well, for it comes out of long and rich experience: when in doubt, eat fruit; and when at first you don't succeed, have a beer. Or in the never to be forgotten words of the other preacher: "Do not be overrighteous, neither be otherwise — why destroy yourself?"

Carl Tuyl is executive director of the Ontario Multifaith Council on Spiritual and Religious Care.



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Salem to build special-needs housing this fall

Bert Witvoet

HAMILTON, Ont. — Salem Christian Mental Health Association is entering a new phase in its 33-year history now that it has approval and funding for a 61-unit housing development on its Brampton property.

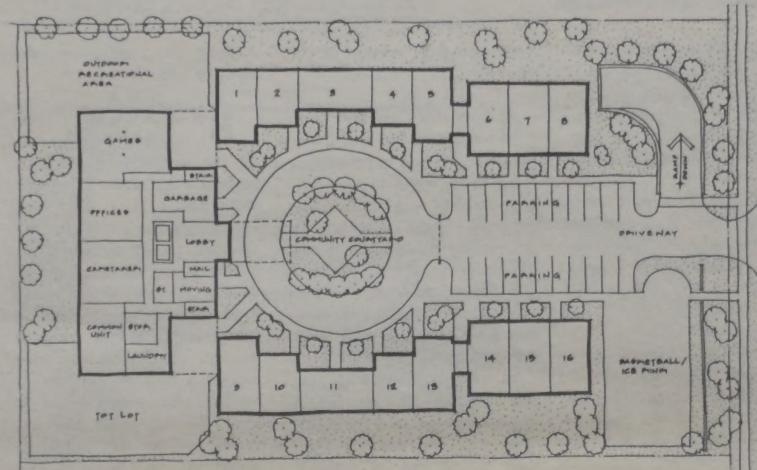
By establishing Salem Place Nonprofit Housing Corporation with its own membership and board two years ago, Salem now hopes to be able to provide housing for persons who have special needs. Salem Christian Mental Health Association will either sell or lease two acres of its five-acre property to the new corporation. The property is situated next to Holland Christian Homes, on McLaughlin Rd., South in Brampton, Ont.

Various needs

Of the 61 units, 75 per cent will have their rent geared to income, says Salem's executive director Albert Dreise. That program is subsidized by the Ontario government.

Salem itself will make a one per cent contribution to the total cost of the project.

In addition, Salem will fund



The proposed design of Salem Place, as prepared by F.J. Reinders and Associates Canada Ltd.

and provide supervision, in cooperation with Supportive Housing in Peel, for a mental health worker for 12 units designated as housing for persons with mental health difficulties.

The remainder of the subsidized units will provide housing for women from abusive homes, young adults who cannot live at home, refugees and refugee claimants, single-parent families, persons with physical

difficulties and developmental disabilities.

The project will develop one-, two- or three-bedroom apartments in "stacked townhouse" style, and a four-storey apartment building. The ground

floor will provide space for amenities, recreation and counselling offices. Construction is expected to begin this fall.

Original objective

"We are fulfilling Salem's original mandate," says Dreise, referring to a resolution dating back to 1962-63 to establish a Christian sanatorium. With the health care industry changing its focus from institutions to integration into the community, this project meets the original objective as it applies to the 1990s. Salem is looking for a similar development to take place on the three remaining acres of its Brampton property and is working with another group to seek government backing for a project that would allow home ownership for people who cannot afford regular mortgages.

Ever since Salem developed the plan for the use of its property, municipal taxes have risen significantly, says Dreise. That in itself has put pressure on Salem to push ahead to realize those plans.

Astronomers believe there's life on planets, says scientist

Robert VanderVennen

TORONTO — All astronomers believe that there is intelligent life on other planets, said Dr. Robert F. Garrison recently in a public talk at the McLaughlin Planetarium in Toronto. Garrison is professor of Astronomy at the University of Toronto and director of its Southern Observatory in Chile.

Some say other life may be near us, others that it's far away, some that it occurs on many planets and others say it's rare.

We now have the tools to search for other intelligent life, said Garrison. Problems are that governments don't provide much money for this search, and that the space in which to look is enormous. You can't just travel in a space capsule to look, since space travel is much too slow in comparison with the space in which we must look.

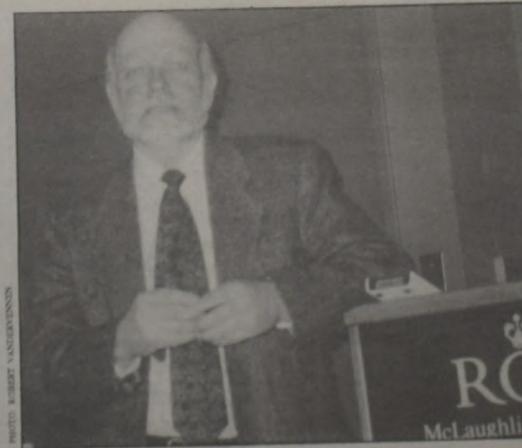
The best way to look for other intelligent life is through

radio signals. That's really quite cheap, says Garrison, and the search has been on since 1960. Looking to the earth from outer space, for instance, you would see a distinctive radio signature. There's a lot of static, of course, but our technology transmits patterned radio waves that make the earth the noisiest place in our solar system.

Need a sun

Our galaxy has 400 billion stars and there are 400 billion solar systems, astronomers believe. There are so many that surely there are other planets that have similar conditions to the earth. Needed are a planet of suitable size near — but not too near — a suitable star like the sun.

The earth is very good for life for many reasons, including our strong magnetic field. The earth has a liquid core of molten magnetic materials, and tides from the moon cause that mol-



Dr. Robert Garrison looks for extraterrestrial life.

ten mass to move in a way that produces the magnetic field. This is essential because the sun shoots out electrically charged

particles which are kept from striking the earth by the planet's magnetic field.

There's no life on Mars, for

example, because it has no magnetic field and those charged particles would destroy all carbon molecules needed for living organisms.

Another earth?

The earth is indeed a very good spacecraft, said Garrison, with some splendid qualities for life.

Garrison and his colleagues are focusing their radio receivers on planets that are like the earth. It's a needle-in-haystack search. "The search involves the most fundamental questions of philosophy, history, psychology, sociology, the natural sciences, technology and religion," said Garrison. What he did not discuss was the ambivalence of Christians about life on other planets and the religious implications of the issue.